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THE ANNUAL DINNER AT THE HOTEL CHASE

THE RURAL HOME

PROCEEDINGS OF THE SIXTH NATIONAL COUNTRY LIFE CONFERENCE

St. Louis, Mo.
1923

To have every home—
Economically sound
Mechanically convenient
Physically healthful
Morally wholesome
Artistically satisfying
Mentally stimulating
Socially responsible
Spiritually inspiring
Founded upon mutual affection and respect

—Lita Bane

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TABLE OF CONTENTS

PAGE

President's Address: The Place of the Home in the Farmers' Movement. *Kenyon L. Butterfield* 1

The Farm Home at Its Best. *Ruby Green Smith* . . . 17

Does the Present Business of Agriculture Make for a Permanent, Profitable and Progressive Country Life? *James R. Howard* 32

Can the Farm Family Afford Modern Institutions? *C. J. Galpin* 39

It Isn't Only Economic (Discussion). *George H. Von Tungeln* 51

Is the Decline of the Country Doctor to Continue? *N. P. Colwell, M.D.* 55

Developing and Training the New Generation of the Farm Home:

The Child Before Its School Days. *Julia Wade Abbot* 65

Fitter Families. *Mary T. Watts* 68

The Child at School. *Marie Turner Harvey* . . . 70

The Boy and Girl of 'Teen Age on the Farm. *Nat T. Frame* 75

Child Labor on the Farm. *Owen R. Lovejoy* . . . 78

The Farm Parent. *Alma L. Binzel* 82

Influences and Institutions that Affect the Home Life on the Farm:

The Rural Church and the Farm Home. *Alva W. Taylor* 87

The Rural School and the Farm Home. *Katherine M. Cook* 91

The Relation of the Press to the Home Life of the Farm. *D. A. Wallace* 94

PAGE

PUBLIC WELFARE AND RURAL ADEQUACY. *Howard W. Odum* 96

ANNUAL CONFERENCE DINNER PROGRAM 104

DINNER ADDRESS: THE NEED OF A NEW ELEMENT IN EDUCATION. *Warren H. Wilson* 105

SUGGESTIONS AS TO THE CONTRIBUTIONS AND PROBLEMS OF THE FATHER AND MOTHER NECESSARY FOR THE MAINTENANCE OF HIGH IDEALS IN HOME AND FAMILY LIFE. *Isabel Bevier* 108

THE PRODUCER AND CONSUMER IN THE HOME. *Warren H. Wilson* 113

THE WOMAN OF THE COUNTRYSIDE A FACTOR IN NATIONAL AFFAIRS:

THE LEAGUE OF WOMEN VOTERS. *Mrs. Laura S. Edwards* 122

THE COUNCIL OF JEWISH WOMEN. *Mrs. Henry J. Sporborg* 125

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION. *Henrietta Roelofs* 128

THE FARM BUREAU. *Mrs. W. C. Martin* 131

NATIONAL CONGRESS OF MOTHERS AND PARENT-TEACHER'S ASSOCIATION. *Florence M. Hale* 134

HOME DEMONSTRATION WORK—WHAT HAS IT DONE? WHAT MORE MUST IT DO?:

THE NATIONAL VIEWPOINT. *Grace E. Frysinger* . . 137

THE STATE VIEWPOINT. *Lita Bane, Susie V. Powell* . 148

THE FARM GIRL'S VIEWPOINT. *Josephine A. Arnquist* . 157

THE FARM WOMAN'S VIEWPOINT. *Mrs. John H. Dyer* . 162

THE JEWISH FARMER IN THE UNITED STATES. *Gabriel Davidson* 166

THE WORLD VIEWPOINT OF THE RURAL HOME:

THE RURAL HOME IN JAPAN. *Masasuke Masutomi* . . 178

SIDELIGHTS ON DANISH HOME LIFE. *Mrs. Olive D. Campbell* 180

AN INTERNATIONAL REVIEW. *Kenyon L. Butterfield* . 185

PAGE

A Thousand Nebraska Farm Families and Their Homes. *J. O. Rankin* 186

Understanding the Farm Family. *Walter Burr* . . . 210

Report of the Committee on Investigation. *C. J. Galpin* 218

Report of Committee on Religion and Morals. *Paul L. Vogt* 224

Business of the A. C. L. A. Transacted at St. Louis Conference 229

Special Report on Social and Economic Relations in Agriculture 233

Program of the Sixth Annual Conference of the American Country Life Association 235

Conference Committees 239

Index 243

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1924

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THE RURAL HOME

PRESIDENT'S ADDRESS

THE PLACE OF THE HOME IN THE FARMERS' MOVEMENT

KENYON L. BUTTERFIELD
President, Massachusetts Agricultural College

It may seem quite out of place to discuss such a subject as the rural home in the midst of this great agricultural distress and discouragement. We in this Association are not unmindful of the situation, but we believe that the very seriousness of the farmers' difficulties is a reason for discussion. The farm home is at stake. The home must go on in bad times as well as in good times. Indeed perhaps the problem is more pressing in bad times. Moreover, home life is not merely a product of money getting. The standard of income and living undoubtedly influence home life tremendously, but a good home has a life and character of its own, quite apart from its income. Then again, the farm home is a very large factor itself in the matter of money profit on the farm. So we feel that this subject is most timely, whether viewed from the economic or the welfare points of view.

There is a rising tide of such aggressive activity among the farming populations of so many countries, that we may fairly say that we are witnesses of a world-movement among farmers. It takes different forms in different countries, depending upon conditions—political, economic, social. In Europe it is in part a protest of the rural majorities against the political rule of urban minorities, and in perhaps larger part the urge of land hunger by the peasants who have farmed the land they did not own. Indeed, since the armistice probably not less than one hundred million farm people of Eastern Europe have become for the first time possessors of land. In Latin-America it is a tendency to break up a feudal

system of land tenure and management. In India it is represented by the eagerness of an ignorant and nearly starved mass of scores of millions of low caste and out caste people to gain the merest elements of decent human existence. Among the three hundred million farmers of China we find the faintest stirrings of interest in the betterment of conditions that have remained so nearly stable for so many centuries that they are looked upon as unchangeable.

In Canada and the United States the movement has taken on aspects peculiar to countries where the farming population is of unusually high intelligence; and has come at a time of transition from a period of rapid and unchecked expansion of farming areas to a period when production must be adjusted in both character and quantity to the demands of a consumers' market; and when all industrial and commercial machinery has been thrown out of gear by the effects of the Great War.

In Canada the phase of the movement that has attracted most attention is its effort to establish a farmers' political party. In the United States the movement has gained public attention chiefly through four much-discussed developments: The Non-Partisan League; the American Farm Bureau Federation; the Agricultural Bloc; and the evident concern of the major political parties over the probable attitude of the farmers in the next presidential election.

The Non-Partisan League was an effort to use the machinery of government for the purpose of establishing under public control a mechanism by which the economic exploitation of farmers by urban commercial agencies could be stopped. The Farm Bureau Federation utilized a country-wide county organization of farmers, originally established for purely educational purposes and by suggestion of the government itself, to make the most widespread and numerically the largest general association of farmers we have, for such purposes as influencing legislation, establishing collective economic activities, and in general voicing the farmers' point of view. The Agricultural Bloc was political recognition of the new demands of the farmer due to deflation which had suddenly brought farmers to all but disaster, and to the fact that neither political party had an adequate program of agricultural relief or betterment. As to the place of farmers in the next election, it may suffice to say that political leaders were perhaps never so attentive to the views of farmers as they are to-day.

These are the chief manifestations of the American farmers' movement. What is its true significance?

1. First of all, it is undoubtedly an economic movement. The farmers are certain that they do not get their share of the consumer's dollar, that the tolls taken between the time products leave the farm and their purchase by the final consumer are too many and too large; that in general the farmers are discriminated against in the current economic arrangements. The outstanding remedy proposed for these evils is collective action by the farmers. The coöperative movement has grown with astounding rapidity during the past few years, and commodity organization is on a scale quite unexampled, both as to numbers of farmers involved and the financial basis of management.

2. The American farmers' movement is also political—not as an end, but as a means to economic relief. There is no large demand for a farmers' party as such; there is an insistent demand for legislation, in the interest of farmers, for the purpose of reducing economic handicaps.

3. This is not all of the present farmers' movement. For we cannot ignore the efforts of government in the field of education. America has the most extensive, and probably the most complete, system of agricultural education in the world. A mere catalog of enterprises brings to your minds the scope and variety of the enterprise: The United States Department of Agriculture, the State agricultural colleges, the State experiment stations; our system of agricultural high schools and departments; the coöperative extension service, permeating every corner of the countryside, and in particular those phases of extension work represented by the boys' and girls' agricultural clubs and the home demonstration work. Nor may we ignore the present program for rural school progress, including the plan for Federal support for rural education. These great public enterprises reflect both needs and demands of farmers, and must be regarded as an aspect of the farmers' movement.

4. One important result of the farmers' movement in our own country, though you may not regard it as a part of the movement itself, is the new interest in the agricultural question evinced by the people of the city. I could name a long roll call of associations and individuals that are honestly trying to understand the farmers' needs and to help meet these needs.

5. There is, however, I believe, a deeper meaning to the farmers'

movement than the effort to secure a larger share of economic reward, to gain a greater profit. It is in reality a part of the great democratic urge of the present century. It is a demand for justice to huge masses of people. It is an expression of capacity for collective action. It is a desire to participate in all tasks common to all classes. I like to believe, too, that the farmers themselves crave greater profit not for profit's sake, but that they may have a more satisfying country life.

But what is a truly satisfying country life? And will it automatically follow greater money profits in farming?

The definition of a satisfying country life depends upon the point of view. It differs with different people and at different times. What satisfies you depends upon what you want. A satisfying country life may mean a "decent" living with perhaps minimum conveniences and schooling, or it may mean "city clothes," bigger automobiles, chances for children to marry "city folks," or even an opportunity to get away from the farm.

I think that a satisfying country life means quality rather than quantity—quality of people, quality of life, high ideals—yes, "plain living and high thinking," which surely is far better than high living and cheap thinking. A satisfying country life implies reasonable assurance of a good wholesome family life, good comfortable houses, good schools, good churches, good health, good fun, good government. (I use the word "good" advisedly.) It means a love of farming, a love of farm life, a love of the things of the farm. The farmer should have in all justice a reasonable economic reward for his work. It is hopeless to try to maintain a strong agriculture if economically it is a losing venture. But we must evaluate farm life partly in terms of rewards that are not measured and cannot be measured by labor income. Nobody should farm who does not like to farm, no matter how much money he makes; and people who like to farm can afford to farm even though they do not make as much money as they might make in the city. The true farmer likes the farm community, the open spaces, the unified family life, the unusual chance to rear children properly.

But the practical man says at once, "Yes, that is all true, but you cannot have these things without money." Granted. It is foolish to deny it, although I should like to remind you of the thousands and tens of thousands who have toiled and drudged for money, thinking that thus they could purchase the spiritual values of life, but who

found at the end that they could not enjoy the things they started out to get. They had lost the power of living. All this reminds us that in a true and real sense the quality of living is determined by what we are and not at all by what we have; that love is quite as apt to survive in the cottage as in the palace; that man, made in the image of God, must be true to his origin and destiny, no matter what his economic status may be.

But again we will admit both the justice and the need of economic profit from farm work, just as the practical man admits that a satisfying life is after all the main end in view. This same man, however, goes on to say that if the farmers can make money this quality of life—that is, good homes and all the rest—will follow naturally and automatically. This is a dangerous half truth. It is half true because you must have a reasonable money return for work before you can provide the tools of civilization, such as household conveniences, decent schoolhouses, adequate churches. But the statement is half false because as sheer fact those things do not follow automatically. I can take you to whole areas of rich farming land not a thousand miles from this very meeting where for a whole generation the schools and churches were not improved one whit, although in the meantime the farmers had grown almost rich; indeed, in thousands of cases rich enough to leave the farm.

But we must look at this matter in even a larger way. What is the farmer's job, his real task? It seems to me that it consists of five main objectives. First, to feed the world; second, to conserve soil fertility for future generations; third, to make a home that will nurture both children and adults into the best personal and social life of the time; fourth, to help build a real rural community, where people work together for the common welfare and where they erect social institutions adequate to modern needs; fifth, in all these ways to make a rural civilization, to secure a farming class that is all it ought to be, one that contributes to the national welfare and makes itself felt in the world's progress.

Now, these big ends simply cannot be left out of account, my friends. Economic profit is but a means to an end. We must be bigger than our ledgers.

I have tried to show that this great farmers' movement, world-wide in its scope, thoroughly justified in its purposes, really economic in its immediate motive, is after all bigger than profit making, fairer to the farm people than seeking economic power for the sake

of power, and must not be allowed to become merely a drive for class power and profit. That it may not degenerate in this fashion rests not wholly but very largely upon the farm home, and hence not entirely but largely upon the farm women. And that is why this conference has been called. I propose, then, the proposition of

THE FARM HOME AS A TEST OF SUCCESSFUL FARMING

Let me list, though there is not time to discuss, some of the arguments for this proposition.

1. The sociologist says that the home is the most important and the most fundamental of our human institutions. Of course this is just as true of the country as of the city.

2. The historic story of American agriculture has lain in its homes. The "Covered Wagon" was the conveyance of a family seeking the promised land and a new home. American agricultural policy for a hundred years centered in providing a family-sized farm, large enough for making a farm home, and for all who wanted it.

3. Quality of life rather than quantity of goods possessed is the real test of any human enterprise. But the home is the very heart and center of quality of life. If we lose in the home all is lost.

4. Woman's place in farm life is the severest test that agriculture has to face. If farm life cannot give the farm woman opportunity for real growth, for something besides mere drudgery, our rural civilization cannot go on. Nevertheless, the farm woman's career will always be found largely in the home itself and she rises or not just as the farm home becomes or fails to become what it ought to be.

5. Let me emphasize a little more the fact that the home is the major expression of the farm woman's life. From the standpoint of service, that is her sphere; from the standpoint of vocation, that is her career; from the standpoint of culture, that is her largest opportunity to learn to appreciate life; from the standpoint of citizenship, her inspiration, her moral idealism will probably have more influence through the home than through public expression.

In general, rural social institutions form a very adequate test of a satisfying country life. Indeed, I have sometimes said that looking at the matter in the largest way, the maintenance of schools, churches, and social organizations competent to satisfy twentieth

century civilization is one of the very best tests of rural progress. Well, if this is true, we have to remember that the home is more intimately related to these various institutions than is any other agency. Do we want rural health? It must come largely through the home. Do we want good schools? We will get them largely through the insistence of the home. If we want *real* education, the home will supplement the school. Do we want good churches? We cannot maintain a religion with churches only. If the home refuses its part in the religious training of children and adults as well, we will become an irreligious community. Do we want adequate rural recreation? It cannot be found safely entirely outside the home. Do we want good morals? Hopeless unless the home itself is the inspiration and guide in right living. Do we want good rural citizenship? Patriotism gets its rootage in the home. Do we want the right sort of rural communities? The best rural community is a family of families.

And so you see it is easy to make a list of reasons why the farm home is so vital a factor in rural civilization. And we must all admit, I am sure, that the great objective of any righteous farmers' movement is a better rural civilization.

IS AMERICAN FAMILY LIFE IN DANGER?

For nearly a generation now there has been increasing discussion concerning the decadence of American family life. The alarmists point to several serious facts.

1. Divorce. Last year, there were one million marriages in the United States. But there were 125,000 divorces. One in eight. One divorce every four minutes, day and night. In some parts of the country one couple separated for every five that stayed together. In the past ten years, the divorce rate for America has nearly doubled. America has the distinction of leading the world in the divorce record. Now, admitting that statistics do not tell the whole story, no one with a spark of concern for human welfare can but stand aghast at this situation.

2. Attention is called to late marriages, and this in turn results in

3. Small families, especially among the original American stock. It is often contended that there is a smaller proportion of educated women who marry than of non-educated women, although this is sometimes disputed.

4. There is the revolt of youth to the leadership of age. The relationships of parents and children in the matter of authority have completely changed in this generation.

5. It is believed that there is a loosening of the old morality, at any rate on the surface.

Now, are these things symptoms of decay or of change? I believe that they are largely symptoms of change, and that we may say fairly that home life is in a transformation process, rather than in a period of decay.

Let us note some of the following considerations.

1. The physical arrangements of the home. The apartment, the automobile, and all the things that go with these facts, of themselves make a radical change in the home environment.

2. Equal rights for men and for women. The rights of women, political, economic, moral, tend to bring a true democracy in the home and certainly change its character. Rights mean duties, and here again is a shift. We are now trying to find out whether these rights and duties of men and women are identical or equivalent, whether men and women are alike or are not alike.

3. In this time of transition, other institutions than the home compete for the training of children,—the school, the Sunday school, boys' and girls' clubs in the country, boy scouts and girl scouts. Social life begins very young. More is done for children than ever before. It is the custom for the home to turn the children over to these various organized endeavors. Motion pictures have turned home influence topsy-turvy.

4. The training of children. Children are not trained or disciplined as they once were. And yet in one sense this is the age of the child in education, amusement, organization.

5. There is a break up of conventions. The relations between boys and girls are franker than they used to be. There is less of prudery, less of reserve. There is danger in all this, but in the main it is wholesome.

All this means that home adjustments are necessary, but it means too that the true home was never more needed than now.

City life has in a large measure created this problem of the modern home. That is not to say that the farm home is always ideal. And that leads us to ask this further question: Are there dangers to the farm home peculiar to farming, or if common to all American homes, that have not yet been fully felt in the country?

I do not know the answer to this question. I do not know whether the divorce rate in the country is as large as in the city, although I think it is much smaller. I put this matter in the form of a series of questions. Is child labor on the farms of America a real menace to the welfare of the child? Is it true that in general the actual schooling of the majority of rural children is far less satisfactory both in quantity and in quality than of city children? Is it true that the churches of the countryside have less influence over the lives and characters and destinies of the children and youth than they ought to have? Is there a decided lack of religious training in the farm home itself? Have we yet provided adequate play or recreation for children, youth and adults of the country? Is the rural child in danger from moral indecency, at schoolhouses, on account of hired men, or in the village?

I do not think these are unimportant questions, or that we can ignore them, and if it should prove true that the American home is deteriorating and particularly that the American farm home is deteriorating, we should at once try to find out why and apply a remedy if there be one. For, in the long run, as goes the home life of a people, so goes the nation.

The family has been habitually regarded as no business of any outsider. But it is the most vital thing in civilization. And it is a problem. In one sense it is mainly woman's problem, in that she is actually the immediate home maker and thus becomes the conserver of health, of morals, of education, of ideals.

THE CHILD AS THE CENTER

There is one sense in which the training of the child may be thought of as the central purpose of the home. When we talk about a satisfying country life, we are really thinking of the conditions favorable for the growth of children. When we discuss education, morals, religious work, health, recreation, citizenship, we are really thinking all the time of the growing child and the youth. Here again we find an argument for the deliberate inclusion of the home in any adequate farmers' movement.

Experts in the field of child welfare have proposed standards that have to do with minimum age for employment; minimum education; physical minimum; minimum wages, vocational guidance. In this connection there are minimum standards proposed for public

protection of health of mothers and children, and other standards relating to children needing special care. It seems to me that the time has come to develop similar standards for the farm child. Child labor on the farm is a very different thing from that in cities and yet there may be bad aspects to it. We should discover how to correlate the legitimate work of farm boys and girls with their school work so that this home work shall be really educational and developmental. Here I think we find one of the major problems of the farm home—child welfare in its largest and fullest and most scientific sense.

There can be no doubt that as a practical question the elimination of drudgery is another all-important problem of the farm home. Fortunately this question is being attacked in statesmanlike fashion through the organization of the various "super-power committees." Apparently the use of electrically driven equipment for the farm home as well as for the farm itself is the outstanding relief to be looked for. In turn, this power can come to the farm home only as organized endeavor on the part of the farmers brings it. It will be a great pity if, in the development of our superb hydroelectric power in this country, the farmers' homes were neglected and failed to become beneficiaries.

THE FARM HOME AND THE COMMUNITY

We have said that the family is the most fundamental of all social institutions, but even the family is not an end in itself. The family cannot look inward all of the time. It must look out upon the world. It must train its members for participation in the life of the age. It must send out true citizens of the world. The world is divided into many groups, nations, states, classes, organizations. More and more, too, we are coming to think of the world as a whole, as a unit.

Let us remember, however, that local groups of people in very large measure determine the quality of civilization. Indeed, family purposes have found their explanation in, and perhaps have even been subordinated to, the interests of the local group, such as the small tribe, the clan, the village. Now all this is sociologically sound, for we are finding to-day in actual experience that the community-idea is the key to rural progress. The local community, with its own school, its own church, its own coöperative society,

its community house, its social and play life, its community club or council—and all these institutions "community-minded," all working for the common good of all—is the sound basis for progress in civilization. The social aspects of family life may almost be summed up in the question of interplay of home and community life. What can the home do for the community? What can the community do for the home? The ideal community is a family of families, pooling their common interests and endeavors in education, recreation, health, morals religion—everything.

FARM WOMEN AND CITIZENSHIP

Now that the American woman has won suffrage, what will she do with it? If women should decide to "run the government," they could. But they will not; they will do nothing revolutionary. I should expect, however, that eventually women's voting strength will be mobilized for humanitarian needs, for social reformation, for moral purposes. Not that women will be unmindful of economic problems but they will insist that the welfare of people shall be uppermost. Hence, I anticipate that it will be the voice of American womanhood that will be heard most effectively in favor of positive arrangements between nations that will make for peace. War must be particularly repellent to womanhood, and womanhood will soon demand a better way for composing the hostilities of humanity. I should also expect women to look at legislation very much from the point of view of the home, its sanctity, its possibilities, and to be especially concerned with the welfare of children. I should expect women to take particular interest in schools, in health measures, in the problem of child labor.

And so I should expect that the farm woman will think of the possibilities of her own home and of her relation to it, but she will think also of the best possible contribution to American life that can be made by the six million farm homes of America; that farm women will determine the extent to which personal service for the countryside shall be developed, the ways in which organized help may come for those "born short," the kind and degree of education needed for farm-home-making as a vocation. They will help answer the question whether there is too much government; whether such a measure as the Shepherd-Towner Act is wise or not. I think farm women will help determine whether there shall be on

the farm the right sort of partnership between father and son, between mother and daughter, and in the family as a whole. I think she will determine largely the quality of the community life, its ideals, its moral standards. One of the main tasks of woman historically has been to domesticate the man. The process can undoubtedly continue with profit to all.

Farm women will have to answer the question whether the farm home is being urbanized, and whether it should be urbanized. They must discover how the farm can get some of the conveniences of the city home, some of the attractions of the city, and still preserve its fundamental values as a farm home, such as family solidarity, a share of all in the work and responsibility, the co-operating spirit.

Doubtless more and more science will be utilized in helping to solve just such problems as the home problem. Science involves a study of facts, the acceptance of principles, frank discussion, and then the facing the facts, making organized efforts in the matter of remedies.

I think there are already plenty of signs of a growing restlessness among farm women, who are asking what they can do to help most in the farmers' movement, how they can best fulfill their duties as American citizens and American voters. I believe that they will insist that the farm home and its problems, its interests, all that affects it for good or ill, shall be made a vital part of the farmers' movement.

In arriving at these ends, there are two fundamental principles involved, education and organization.

EDUCATION FOR FARM HOME LIFE

There is no phase of the rural question more completely fundamental, nor one more difficult of solution, than the preparation of girls for the responsibilities of home-making in the rural community. The question is fundamental because the home lies at the root of social progress, and because woman's work and status are, as has already been indicated, the supreme test of rural civilization; difficult because of inherent deterrents in the development of adequate training for home-making in general, and special deterrents with respect to training for rural home life. Some of the general difficulties are:

1. A widespread feeling, especially in college circles, that well-educated women can soon master the principles of home-making—that there is therefore no need of special or detailed education for this vocation.

2. The tendency, at the other extreme, to build up a course of study for women out of the technical and routine aspects of home-management, to the exclusion of more general studies—an over-emphasis upon technical vocational training.

3. The natural unwillingness of girls to avow publicly the profession of home-making, as wife and mother, and frankly to fit themselves for family life as a vocation. There are special difficulties in the training of girls for rural home life, in addition to the general difficulties just mentioned.

4. There is not the same economic pull countryward that there is in the case of young men, and that is leading even city-bred boys to attend agricultural colleges. Indeed, the call of the city is, if possible, even more attractive to girls than to boys.

5. There is no assurance that a young woman trained by the schools for rural home-building will become a farmer's wife. Indeed, if she becomes a teacher or for a time enters upon any other money-making task, the chances are very much against her becoming the wife of a working farmer.

6. There are at present practically no educational opportunities available for girls who do wish to prepare themselves for rural home-building. The larger share of effort now being expended in this line has no special reference to the rural home. The tendency in the courses in home-economics offered at the agricultural colleges is, first, to prepare teachers or experts in some specialized branch of home-making, such as home economics, domestic art, dietetics, etc.; second, to treat the work as a series of subjects rather than as a coherent entity, home-making; and third, to fail to study the rural home in relation to the community.

These difficulties cannot be overlooked. They are real but they are not insuperable. The need of education for rural home-making is so pressing that it simply must be solved. How can it be done?

1. We need first of all a few great centers of interest in the problem. A half-dozen schools of rural home life, or if possible one at *each* State agricultural college, would form the nucleus for the work. But certain cardinal features must be incorporated in such schools.

a. They must conceive their function as contributing to the solution of the farm-home problem in its broadest aspects. They must regard the home itself as a unit, and preparation for home-making as a unit. They must consider the community relationship of the rural home as fundamental to the problem.

b. They must understand and sympathize with the needs and atmosphere of the rural home.

c. Consequently careful, systematic, sympathetic study must be made of the rural home conditions and problems.

d. The social aspect of rural life should receive large attention in the curriculum. Woman's opportunity in rural community building may well be emphasized and, indeed, the special lines of rural community service that are now opening up to women should be coördinated with the domestic phases.

e. There is a gradually increasing desire on the part of women to take up professionally certain phases of agriculture, such as floriculture, poultry-husbandry, bee-keeping, and gardening and even dairying. Consequently opportunities for such work should be given a large place in the school. Even if the young woman does not long continue the independent pursuit of such a vocation, she will, if she continues to live in a rural neighborhood, always be able to contribute something to the solution of the rural question.

2. When our system of agricultural high schools is fully established, they may be expected to emphasize home-making fully as much as agriculture, and thus to contribute most substantially to the training of girls for actual home life in rural neighborhoods.

3. For a long time to come great reliance must be placed upon the more popular methods of disseminating information, such, for example, as the extension service of the agricultural colleges. The colleges and schools or rural home-making will naturally pay much attention to the offering of reading courses, correspondence courses, and lecture courses. The Grange and other farmers' organizations containing women, and rural women's clubs, as well as specially organized study clubs, may become the machinery for a great advance movement on behalf of rural home-making.

ORGANIZATION

A recent writer has stated that last winter there were fourteen organizations of women said to represent 7,000,000 women main-

taining lobbies in Washington. I am not arguing that farm women should be represented there, as I believe they were not, nor even that farm women should organize on the grand scale, nor do I say that the present farm organizations, especially the Grange and the Farm Bureaus, may not offer all the scope for organized influence of farm women that is necessary or desirable. But I do say:

1. That it is unthinkable that the farm women of America are not soon going to seek a ground of common opinion.

2. That they will find that their opportunities center largely about the home and its problems, both internal and external, both economic and social.

3. That if the great agricultural organizations do not give women a full chance to express themselves, the women will soon organize for themselves.

4. That the American country life movement will gain its greatest support from women.

The Statesmanship of the Farm Home

In one sense the home is an individual matter. Every woman and every man will help to make their own home and in their own way. Nevertheless, we cannot afford to leave the matter at that point. If I were asked to suggest some things to be done I would name four:

1. That all our farmers' organizations make the farm home in its full meaning a major interest of their organized endeavor.

2. That government educational agencies, educational and administrative, erect home-making into a position of first magnitude.

3. That education for the farm home be given a large place in all schools and colleges that have any responsibility whatever for rural affairs.

4. That the farm women shall be quite as well organized as the farm men, and that their main endeavors be on behalf of the farm home.

I should like to close by making a few quotations from others indicating the significance of the theme of this conference. But first of all let me call your attention to the wonderful way in which that great farmers' organization, the Grange, has always emphasized the home. All through its history, not only women but youth have been encouraged to become full members of the Grange. It is not

too much to say that the family rather than the individual is the Grange member. Delegates from lower to higher Granges are practically always man and wife. This is to the glory of the Grange as well as to the up-building of the farm home.

Professor Dwight Sanderson says, "The largest value in the agricultural industry is the possibility of the most satisfactory type of home life."

Many years ago, Mr. John R. Boardman said, "The heart of the rural situation is the rural family."

We have no writer to-day in the field of American fiction more sympathetic with or possessing a better understanding of the farmers and their point of view than Mr. Herbert Quick, and he said, "The drift to the cities is largely a woman movement."

I am glad to quote from the great leader of the early years of the American Farm Bureau Federation, Mr. James R. Howard, "If the Farm Bureau builds permanently it must have as its chief corner stone the permanent building of the farmstead and the farm home."

And the efficient Secretary of the same organization, Mr. J. W. Coverdale, has said: "Our job is to weld into the machine the joint efforts of father, mother, brother and sister. The family is the first unit of government and unless that unit can have the standard living conditions of the average American family we cannot hope to hold it together long."

And finally, the great Italian patriot, Mazzini, absorbed as he was in the struggle of his country for national unity, nevertheless saw the significance of the home and expressed it in this fashion: "The family is the heart's fatherland; the fatherland is the cradle of humanity."

THE FARM HOME AT ITS BEST

Ruby Green Smith
New York State Agricultural College

I share your keen disappointment in Dean Arnold's absence. We shall miss the inspiration of her sunny presence and the heartening message she always brings.

It is gratifying to find that at the sixth conference of the Country Life Association we have at last arrived at the beginning, the place from which progress in country life in America must start, namely, the rural home. Roosevelt said, "Home makes the man and women," and on them national progress depends. For the greatest assets of any nation is not its forests, nor its coal, nor its precious minerals, nor its waterways, or even its farm crops; the greatest asset of any nation is its people.

In proof of this, we only need recall that all the other resources had been in America for centuries before Columbus came, but were largely undeveloped by the Indians. The resources awaited discovery and development until the tides of European immigration brought here the progressive people who sought the freedom of a Promised Land and developed its resources.

In the final reckoning, national greatness depends upon a nation's people. The spirit of the community is not an ephemeral thing. It creates a community's land values. Contrast the value of land in St. Louis with that in famine-infested, flooded regions of China, of disease-infested parts of Mexico, or of war-infested Balkan states. The contrast is really one between the ideas and enterprise of the populations in these areas. In the Balkans, ages of suicidal wars and emigration have killed or transplanted the leaders of men; in China, science has not yet been applied to floods as St. Louis has applied it to make the Mississippi the city's friend instead of her enemy. In St. Louis the human harvest is good.

As in St. Louis, so it is everywhere true that "our Republic shall endure so long as the movement of history, the progress of science

and industry, leave for the future the best and not the worst of each generation." [1]

So long as the human harvest is good! The nature of that harvest depends on the quality of the most important crop on any farm. This is not the grain, cattle, fruits, vegetables, or even the milk or the race horses. It is the crop of children.

Conditions that govern that crop of children—that human harvest—are largely home conditions together with such community conditions as are reflected in the modern home.

Therefore, it is clear that at this conference we are dealing with the most fundamental institution in human society—the one on which depends the human harvest which determines all history. Furthermore, in dealing with the farm home specifically, we shall consider not only what may be the best of all possible homes, but what biography testifies has been a fertile source of American leadership.

Homes are not only of national concern; they are of intense personal interest to everybody. All the world has a home—or wants one. It is a law of nature, the desire for a shelter in which to collect cherished possessions and to live with those we love. Among men, all know this homing instinct—the savage races with their caves and other rude shelters, the cottager, the apartment house dweller, those who live in farm homes, in palaces or rooms—all turn to something they call home.

Homesickness is the one universal disease. And I hope a cure may never be found for it, for although it may wring the heart it is good exercise for hearts and the love of home is too precious in race progress to be lost. Many of the war's refugees, in Poland and Belgium, had such keen homing instincts that they insisted on camping around their chimneys—all that was left of their homes, rather than accept comfortable quarters elsewhere. This great home-seeking incentive—this going to prepare a place for family life—was basic in the success of our homestead acts and is perhaps the most universal motive for immigration. President Coolidge says, "Men worship at two shrines, one at the altar, representing religion, the other the hearthstone, representing home."

And now, lest we forget a great realm of facts in American country life of to-day, let us, before picturing the "farm home at its best,"

[1] David Starr Jordan.

look at the darker side of home life on American farms. We are now in a period of adjustment between agriculture and the rest of the world. This means economic changes such as are involved in saner marketing, whereby the consumer's dollar when it reaches the farmer's pocket will look less like thirty cents, and a head of lettuce or an egg will no longer take a round-about journey from the farm with stop-overs at the buyers, jobbers, commission merchants, refrigeration plants, wholesalers and retailers, before reaching the consumer's kitchen much advanced in age and price! This adjustment will mean improved social, spiritual and educational opportunities for farm people. But in the meantime there are too many farm homes that are not at their best and many of them never can be. Government surveys [2] made by the U. S. Department of Agriculture and the State colleges, show that for the typical farm, life is largely drudgery. These farmhouses might be named "Needs Paint," as is evident from any car window. The yard is barren of grass or the lovely things that grow in every woods and might be transplanted, but there is neither strength nor time. There are no playthings for the children; parents are too busy scolding or making the children do chores to bother to put up a swing. They have the seven-hour day—seven hours in the morning and seven hours in the afternoon. The men are heavy laden and the children do not have a fair chance. As to the typical farm woman survey figures show that her day begins at five or six o'clock; she draws the water for the family, not from a convenient faucet but from a well or cistern which too often has no pump, though there may be running water in the barn; she sees the children off to school with lunch to carry and the men off to work with a smile, if she is brave; she tends the flocks and gardens, helps to milk and to wash the milk pails (small wonder they are not always clean); she keeps the home fires burning, not by turning a gas key but by heavy lifts of coal, wood and ashes; and she washes, not with a machine, and irons, not with an electric iron and mangle, but by the use of woman power; she cleans the lamps and sweeps and dusts, and bakes, and buys the family supplies and cooks 1095 meals a year, and sits down to rest—and must sew and mend; she wonders not only how she can feed him but how she can endure the presence of the stranger hired man in her family

[2] 1919 on farm home conditions in the United States.

circle; she never takes a vacation; she would like to go to community meetings and entertainments, but is too tired or must stay at home to keep the wheels of the household machinery turning round; indeed, her daily complexities of work and thought are such as to call for more of the milk of human kindness and the oil of diplomacy than an ambassador ever needed at the Court of St. James! She is too tired to give members of her family the motherly companionship they need almost as much as food and shelter.

How shall she be reached with something of inspiration to lighten the day's tasks? How may she find something interesting to think about while she washes the dishes or mends the stockings? How shall she learn to do her physical housekeeping so as to have time, strength, mind and spirit for the higher homemaking—the social, educational, spiritual life of the home? And how identify her with the life of her community? How shall this typical American farm woman be reached with help that will let her develop her own powers of leadership and comradeship? How shall her husband, son, father, or brother, be reached with the things of life and with a knowledge of the better farming? How indeed shall this dreary type of farm house be changed into an ideal rural home?

Probably the answers for some of these farm homes are in more education, better production, and improved marketing. But for other farm people in this type of farmstead the solution may involve leaving the farm, for in the process of a survival of the fittest to farm —a process now under way—it is kind as well as scientific to suggest that families, for whom farming is a mere struggle for existence, without any of the compensations of country life, should leave their farms and find an environment less baffling. For farm life calls for high grade managerial ability in both farm and home.

This is not a criticism of any group of farm people. It is merely a matter of adjustment, of adaptation whereby every family should seek to find an environment fitted to its needs and abilities. Thus a La France rose is a miracle of beauty, but would never blossom on the Arizona desert. There are many farm families to whom farming is as a desert to the rose, life conditions to which they are not adapted. They should be encouraged to leave the farm if, after analysis, it is clear that they can not make good at farming.

Happily there are farm homes wherein life is satisfying to intelligent, progressive people such as Roosevelt hoped America might be able to keep on her farms, in contrast with the peasantry of many

other lands. "The farm home at its best" is one in which, as President Butterfield has said, "the improved acre must yield not only corn but civilization, not only potatoes, but culture, not only wheat, but effective manhood."

In this farm home there is a family partnership; and there is fathering as well as mothering. Lew Wallace wrote, "God may have thought he could not be everywhere, therefore he made Mothers." Let us amend this by adding "and fathers." Thus the revised version would read.

In our farm home at its best children will find understanding love, such as was expressed in the will of a rich man about to die. He quickly disposed of his money, which he considered unimportant, but bequeathed the other things of life with great care. Thus his will reads: "And first, I give to good Fathers and Mothers, but in trust for their children, nevertheless, all good little words of praise and all quaint pet names, and I charge said parents to use them justly but generously as the needs of the children may require. . . . I leave to children exclusively, but only for the life of their childhood, all and every, the dandelions of the fields and the daisies thereof, with the right to play among them freely, according to the custom of children, warning them at the same time against the thistles. And I devise to children the yellow shores of creeks and the golden sands beneath the waters thereof, with the dragonflies that skim the surface of said waters, and the odors of the willows that dip into said waters, and the white clouds that float high over the giant trees.

"And I leave to children the long, long days to be merry in, in a thousand ways, and the Night and the Moon and the train of the Milky Way to wonder at, but subject, nevertheless, to the rights hereinafter given to lovers.

"I devise to children all the useful idle fields and commons where ball may be played and all snow clad hills where one may coast, and all streams and ponds where one may skate, to have and to hold the same for the period of their youth. And all meadows, with the clover blooms and butterflies thereof; and all woods, with their appurtenances of squirrels and whirring birds and echoes and strange noises; and all distant places which may be visited, together with the adventures there found, I do give to said boys and girls to be theirs. And I give to said girls and boys their own places at the fireside at night, with all pictures that may be

seen in the burning wood or coal, to enjoy without let or hindrance and without any incumbrance of cares."

I'll ask you now to go with me on a little journey to a "farm home at its best"—to see something of the real home life that is in such homes as have been either realities or dreams—or both—to each of us.

Since the home, not the field or barn, is the goal of farming, the house is the center of greatest interest. It appears beyond an open foreground of grass, fringed by shadowy trees. It fits into its landscape because of shrubs, vines and flowers. It has a background of tall trees that give the house a charming setting while furnishing shade for the enclosed back yard where so much work is done.

There are inviting porches. There are swings, sandpiles, slides, teeter boards and other playground joys for the children—one's own or the neighbors'.

Inside the house, there is the peace that comes from orderliness.

The living room (whether parlor, sitting room, or library) is an important place because family and friends gather there. There are books and magazines, newspapers, telephones and perhaps radio, to connect the farm with the rest of the world; there are pictures; there is provision for music; there are comfortable chairs, soft lights and games and toys. There is an open fire whenever weather will allow, not for the warmth alone, but for the visiting, dreams and deep thoughts that go with it. Hospitality and companionship are the very atmosphere of this room.

It may be possible to achieve an attractive parlor by elimination rather than purchase. This is dramatically told in a story, "What Mary Frye Found in the Home Bureau," written by a New York farm woman, Mrs. Cola L. Fountain.

In the dining room there is hospitality, with things raised on the farm contributing to the charm of the table; for it is not a farm where butter is made and oleomargarine used or where rosy apples grow only for sale. Guests are always welcome. There is orderly simplicity, tempting, wholesome food, refined manners, and *conversation*. Each member of the family cherishes and brings to the table the experiences of the day. For in table talk there are the most certain chances for the heavily scheduled modern family to meet together with time to discuss questions of the day, week and year, and so to build up unconsciously in young minds and char-

acters high standards, right attitudes and a sound system of ethics and philosophy.

And now let's go into the kitchen. It is a clean, convenient workshop, designed in every way to save *woman power*.

Such a kitchen has a direct relation to the home at its best. It means that time and strength save from doing the physical housekeeping, can be given to the higher life of the home. The woman power such a kitchen saves is valuable. When measured in coldly economic terms, the work one farm woman does, if paid for at the present wage for women would take weekly a cook at $12.00, a laundress for two days at $5.00, a seamstress for two days at $7.00, a nurse at $10, a cleaner two days at $5.00, an assistant hired man for chores she does at $10, a manager for all this at $20.00, or a salary of $3588 a year that the farm woman earns but does not get. She had not learned to spend money for aids instead of spending too lavishly of herself. Her possible spiritual, social, and educational contributions to family life are beyond all monetary measurements. She deserves this kitchen that saves woman power.

The bedrooms of "the farm home at its best," are crispy, clean and restful in their furnishings, for it is true that not all nightmares are confined to the sleepers, some of them being in bedroom wall paper and furniture. These rooms should express their owner's personalities, even if an athletic boy should choose red paint.

The bathroom (for the farm home can have running water from a pump and tank or by harnessing a spring) is scrupulously tidy and fitted with aids to cleanliness and health.

We will look last at the most interesting part of the house. It belongs to the children and is their playroom. If a home does not have children in it, or if they have grown up, it is possible for lovers of children to influence those who have them and to make a center of interest for the neighbor's children. If the house is too small or the family too large to give the children a room of their own, they should nevertheless have places to call their own, where they can collect their treasures and get away from the world of "don'ts" and "do-be-carefuls." It is not needful for the house to be large, but the spirit in it must be large. Such a place for the children may be arranged in the attic, in a corner of the living room, in their bedrooms, in a shed or barn or somewhere. It should be sunshiny and equipped with childhood delights—books, games, pictures, toys. Putting away the blocks makes an easy first lesson

in orderliness, as contrasted with the tragic fear of many children that their blocks may be burned for kindling. Such provisions for play will help cultivate in children sound bodies, clean minds (with imaginations tenderly growing), happy spirits and generous characters. Here, through play, children may learn many of the rules of the game of life.

Since wise men claim that our human civilization is due to the prolonged infancy of children (lengthened to 21 years if they go to college) and that children do not play because they are young but are young in order to play, the farm home at its best will provide for play. One of the heroic things the women of Belgium tried to do during the war was to keep the laughter of children alive. If they could do it under great stress how easy it is to do in our "farm home at its best."

It costs so little in time and money to give children ways to play—far less time than it takes to scold them for the mischief they do for lack of playthings. I can testify that no investment could pay such large interest as comes from buying a new sandpile and enough rope each year to make three swings—a large one, a little one, and a middle-sized one. At our house we had a plan we tried to keep secret from the neighbors. We tried to make ours the most interesting home for all the children in the neighborhood. We succeeded and the Pied Piper, had he passed our house when our children were little, would have found it hard to lure them and their friends away from sandpile, garden, swings, teeters, an aquarium in a washtub, snow forts, slides, a play store, a doll house, a room with a miniature stage for dramatics, an attic to explore, and two stairways (not carpeted because we loved the sound of little feet) down which, by adding stout pillars, it was possible to slide and rival a midway's roller coaster. Then too, miniature, home-made elevators can operate on such stairways, kites can fly from the housetop (and naughty snowballs, too) and ships can sail and toy birds and fishes swim in bathtubs filled for rainy day fun. All this in contrast with the tragic prayer of the little girl who was overheard pleading, "O God, help me to be good and do nothing I'd like to do."

Perhaps it will appear that I have over-emphasized play and under-emphasized the development of responsibility in the child. This development of responsibility is, of course, not to be overlooked. It can be done in the division of labor in the home, through

junior projects, with their perfectionate ideals of achievement, through pets and in school life. But it is true that farm children play too little rather than too much. Hence the spotlight on play on the farm.

In short, the farm home at its best is built around the children's best interests.

There is a precious bedtime hour in this farm home. Mother and Father tuck the children in, all scientific rules to the contrary notwithstanding. This ceremony belongs to the art, if not the science, of home-making. For the bedtime hour is the most confidential hour of the day. It is allowable to leave the dishes or the chores, or guests, in order to attend this home life ritual.

In the "farm home at its best," the chief business of the older children is to go to school, and later to college if possible. For the training they get can never be taken away, while houses, acres of land, or bank accounts may be lost. These farm boys and girls are led to understand that by going to school they are doing their part in family life. They are not overburdened with home and farm cares. They have time for recreation and for entering into school and college activities whose training, in doing and in meeting people, is as valuable as book learning. They have at home a place and time to study. They get things ready for school the night before so that it does not cause emotional explosions for the entire family in order to see one boy off to school as it did in A. S. M. Hutchinson's book, "This Freedom."

In its relation to school life the farm home can not be at its best, despite individual effort in the home, if the farm is eight miles from a high school, or the elementary rural schools nearby are unfit, as they are in too many parts of New York to-day. These community conditions we shall consider presently because they intrude themselves upon the home.

In the home at its best, there is, with the growth of the children toward manhood and womanhood, an ever-deepening, understanding companionship between the parents and between parents and children. This carries them through joy or sorrow, sickness or health. It follows them when they are parted when the young people go to college or into homes of their own. The homes, thus empty of child life and youth, either through their growing up or through their never having been, except as dream children, have a duty in service to other children of the farm community—a duty

that will help fill the empty places. This duty was seen by Mr. and Mrs. Leland Stanford when in the dark hours of their sorrow at the death of their only child, they declared, "The children of California shall be our children"—the story behind Stanford University.

In our farm home at its best, "Smiling Through" is the rule. For this family knows that a smile is quite as contagious as gloom in home life and smooths the ways of home life. Æsop knew this centuries ago when he wrote the fable of the wind and the sun. You will remember how the wind's cold blast failed but the sun's beams caused the traveler to cast his cloak on the ground. And ever since then it has been deemed that persuasion is better than force, and that smiles and the sunshine of a kind and gentle manner are better than all the threatenings of blustering authority. This explains the healing power of smiles in home life.

Then "the farm home at its best" is closely related to its community. The modern farm and home are no longer the self-sufficient units they were a century ago. They can no longer live unto themselves alone. Therefore just as the farmers of to-day are learning the coöperative principle by following Franklin's advice to the colonies of "hanging together lest they hang separately" in the marketing of crops, so the farm home of to-day is intimately and inevitably related to its community's life. Therefore it follows that a home-maker can no longer do her whole duty by her family by merely doing "poison clean" housekeeping within her own four walls—by washing on Monday, ironing on Tuesday, mending on Wednesday, cleaning on Thursday, going to market on Friday, baking on Saturday, and so being in condition to scold on Sunday. No, she must, of course, have an orderly house, but she also must in spirit and service follow her family out into the community, for in their daily adventures into the world of school, shops and recreation centers, the family will be exposed to the good or bad influences of the community. Even if the children did not spend most of their waking hours in school, conditions in the community would intrude upon the home. Thus the crackers may come from the bakery; it greatly matters whether the bakery is screened and whether the cat sleeps on the bread board. Or if the quarantine rules are not observed, or the candy at the shop is exposed, disease may visit the family despite good individual housekeeping.

These physical conditions in the community are significant. But even more important are the educational influences of school, the

spiritual influences of the rural church (if it is not closed) and the social influences of the recreation offered in the community. In short the modern farm home is in the community and of it, and community institutions are of vital concern to the farm family.

In self-defense, if not from more generous motives, the individual farm family must coöperate with the neighbors, since by working together in an organized way they can develop and maintain community conditions that are satisfying. It is not necessary to wait until the whole community is ready to act. Individual initiative and minority leadership can carry through to success community projects that will benefit all the people. All may not approve or help; but all will enjoy the enriched community life when the projects succeed. We started with Roosevelt's statement that "home makes the man and woman." The rest of his sentence is "and it is the community life that makes the nation." Certainly democracy begins in the community and its effectiveness is measured there in terms of life's satisfactions.

"The farm home at its best" will take an active interest in rural community life at the service centers where people go for recreation or to school, church and market.

It is good to know that America's rural, as well as her urban communities, are becoming community conscious, and, like the Athenians of old, are trying to leave their communities better than they found them. Some of our rural communities in New York have adopted a modification of the Athenian oath with which the youth of Athens pledged allegiance to their city. This adaptation reads, "I pledge myself to leave my community not only not less beautiful, but more beautiful than I found it."

Analyses of community needs is important for the same prescription will not cure the ills of all communities. The needs of each community must be studied. Thus one small community group proposed a rest room whereas what they needed was a recreation center. Another community got the curb market fever but it was found that for miles around, cotton, peanuts and tobacco were the only crops produced!

However, every farm community needs to interest itself in certain fundamental community enterprises, namely, the school, the church, the markets, the home paper, and the recreation.

There is time only for a passing reference, not to dreams but to dreams that have come true in rural community life. For example,

many farm organizations are helping the home bureaus in New York carry out their program of one community project every year in the 1101 rural communities that have home bureaus. And throughout the country, a multitude of interesting community enterprises are in successful operation. Thus there are (1) better schools because of new playgrounds, school gardens (with their unconscious influence on children's love of beauty and orderliness), hot lunches (raising grades in arithmetic as well as health), flagpoles, pictures, drinking fountains, and such changes as will equalize the school, opportunities for children of farm and city. In New York, we are still engaged in this crusade. (2) Rest rooms for farm people in cities where they play, shop, go to school, or church. (3) The development of village parks, the care of cemeteries and community playgrounds. (4) Recreation through choruses, orchestras, bands, picnics, parties, movies, and rural dramatics in plays and pageantry. (5) Libraries that will reach more farm people with the companionship of books. (6) Better fairs. (7) Loan chests for the sick. (8) Coöperation with the country merchant. (9) Coöperation with the beloved home paper. (10) Coöperative water and electric service. (11) Community "swimmin' hole." (12) Opening the closed rural church. (13) Community sewing rooms where women find "how nice the neighbors are," and save overhead charges on hats. (14) Community kitchens and patriotism through "learning to cook in English." (15) Book and magazine clubs. (16) Community celebrations of Christmas, Hallowe'en and other red letter days. (17) Community hospitality expressed in drinking fountains and benches. (18) Curb markets. (19) Nurseries at fairs and farm meetings. (20) Babies' Bureaus for aid to young mothers.

Community work is not easy, but it is worth all it costs.

In review and summary, we find that there is much to be done to enrich rural home and community life in order that "farm homes at their best" may survive and multiply. Who shall do this? The answer is the farm home people themselves. They have the ability to solve their own problems, once they understand them and have the will to solve them.

What part then shall such an Association as this play in the progressive evolution of country life. 1. The Association can through expert information, help the rural leaders—teachers, preachers, editors and leading farm people, to diagnose the case, and can

suggest the treatment, but only the farm people themselves can effectively apply the treatment, through organized self-help. Many of them are complacent or disheartened. Many of them know there is sickness in their home and community life. Often the patients do not understand the malady. But under the wise advice of a country life physician, after the case is diagnosed, they can apply the remedy. This is a delicate set of negotiations. To succeed, the physician of country life, whether a teacher, preacher, editor, or good citizen, needs to be gifted. The Greek physician Galen said: "The best physician is also a philosopher." The leader of country life must not only be a philosopher, but a psychologist, an economist, a sociologist, an educator and a diplomat; but most of all he needs to love farm people and to have an abiding faith in their abilities and power for leadership. Their latent leadership has been abundantly demonstrated in their organizations that have developed in recent years.

2. Then, too, this Association can lend its prestige to the cause of more satisfying rural living by broadcasting, through the beloved country weeklies that every farm family reads, the conviction of the Association's members—that the woman in the home and the man on the farm are doing very important things in our national life. This message permeates the volumes of Proceedings. But they reach chiefly academic groups. Perhaps the editors at the agricultural colleges would lend their splendid lines of communication with country weeklies to carrying certain of the heartening findings of this Association.

3. The agricultural colleges and especially the extension service have, of course, the backing of this Association, but they need to be reinforced in their work by many of the points of view developed at these annual meetings, which should be called to the attention of the personnel of the State colleges and especially of the extension staffs.

4. The Association might further join forces with the organizations that are determined to bring about international governmental coöperation to outlaw war. When this barbarism no longer absorbs nine-tenths of the world's financial resources taxes will be a less intolerable burden and it will not be necessary to ask apologetically for money for such an Association as this, or for better public education, which, when all is done and said, is the fundamental answer to all problems.

5. Eventual possibility of the Association's extension to other lands and of a World's Country Life Association.

6. A more organic relationship between the Association and other organizations may be worth consideration.

When these dreams of the promised country life come true, it is delightful to think how "home at its best," if it is on the farm, may have the added charms of all the newborn creatures,—of the young colts, calves, ducks, lambs, chickens (such fun to warm them back to life behind the fire, after sudden storm); of drinking warm fresh milk (where there's no milking machine); of playing in the corn; of riding on the hay, especially when the load slides off; of maple syrup's sugaring off; of fruit eaten in tree tops; of discovering the first strawberries; of eating the first young radishes and carrots—yes, and onions too in the garden; of the handful of salt for tomatoes; of sticky honey from the bee tree; of going fishing with father or to the swimmin' hole; of living neighbors to the butterflies and wild flowers and having a proprietary interest in the nests of robin, wren, and oriole; of the wind blowing across the wheat; of living where the day's broad horizons, the sunset's magic, the sunrise, and the night sky are every child's heritage, and help to give him, all unconsciously perhaps, a deep sense of values and the realities, and a power to discern what is false from what is genuine.

And so, we are to consider at this conference the most important institution in country life—the farm home. Let us never forget that there is in that and every home the possibility of a higher life for which the physical housekeeping is merely the background. The extension service in home economics is placing its major emphasis at present on the physical housekeeping—on how to feed the family in sickness and in health, how to clothe and shelter it, how to make the home a more healthful and more beautiful dwelling, how to spend the family income. The ultimate goal of all this work is to make conditions right for the higher life of the home.

This side of home life needs emphasis. For homes are threatened not only by bad housekeeping but by wrong personal relations within the family. Cannot the point of view be insinuated into every effort in behalf of more satisfying country life, that life is more than meat and raiment? That love and the nurturing of the things of mind, heart and spirit, will make a better home in a tent than can be had in a palace without love and the higher life, which are infinitely more important than an immaculate top shelf or a balance

in the bank. For without these higher things of life, the most modern of houses is but as "a sounding brass or a tinkling cymbal."

I must not close without giving you the proverbial recipe that is always expected from the home economics world. It is a tested recipe. I recommend its general use. It reads, "A recipe for preserving the most important crop on the farm, the children.—Take one large grassy field. Add several children and a few puppies. Mix the children and puppies well together, stirring constantly. Sprinkle the field with daisies. Add a babbling brook and some pebbles. Pour the brook over the pebbles. Spread over all a deep blue sky and bake in the hot sun. When thoroughly wet and brown, remove and set in a bath tub to cool."

Let us here dedicate ourselves anew to helping the dream of "the farm home at its best" to come true in more homes. Then, in the end, to each and all, home may be a magic word of sweet memories, may mean a refuge in sickness and in health, in joy and sorrow, where courage, strength and faith are renewed, where trials and pleasures are shared, where friendships ripen, the place of birth and marriage and death, the three great events in life,—home, center of the universe and shelter for the tender years of childhood, goal of youth's dreams of love, retreat for the sunset years, the center from which all people go forth to meet their worlds of work or play or worship—HOME—most universal of all the institutions for human progress and happiness.

DOES THE PRESENT BUSINESS OF AGRICULTURE MAKE FOR A PERMANENT, PROFITABLE AND PROGRESSIVE COUNTRY LIFE?

JAMES R. HOWARD
Clemons, Ia.

Before entering into a discussion, an analysis of the question seems necessary. "Does the present business of agriculture," is the first clause to which I desire to call attention. The statement infers that the business of agriculture is changing and that the present business of agriculture is different from that of the past. It does not imply wherein it is different—whether it is better or worse but merely indicates that the affairs of the farmer are undergoing a change. Will this changed condition then make country life first profitable, second, progressive, third, permanent?

Agriculture must be profitable. At least it cannot be unprofitable. The theory that agriculture has always been conducted at a loss or even that over any extended periods of time there has not been some degree of profit is erroneous. It may be true that a proper recompense has not been had for the unrestored fertility taken from the soil. Likewise the long hours of labor of the farmer and his family may not have been properly rewarded. Nevertheless, the capital invested in farms, farm lands, in farm buildings, in live stock and in farm and home equipment, has steadily increased through all the decades of our history. This capital has come, of course, from the application of the farmer's labor to the soil which is his natural resource. So long as capital increases from the industry itself the business is profitable. If no profits were made, capital in agriculture would gradually be dissipated and the dissipation of capital would bring about an agricultural bankruptcy. While this condition now prevails with many individual farmers it cannot be said to be yet true of agriculture as a whole.

It is somewhat redundant to ask whether the present business of agriculture is progressive or not. If it is profitable it is bound to be progressive for the farmer does not leave his money in bank

vaults but continually puts the profits of his business, when there are any, into the building of better homes and farms which is the essence of progress. It does not seem to me possible for a profitable agriculture to be other than a progressive agriculture, nor for an unprofitable agriculture ever to be progressive.

The question of the permanency of our country life is somewhat different. That agriculture and hence country life is of necessity a permanent institution—none will deny. So long as our sustenance and clothing continue to come from the soil there must be farmers, and if there are farmers there must be country life, whether that country life be profitable or progressive or not.

In any discussion of our agricultural development it is well to keep clearly in mind that we are not an old nation. In truth we are relatively young. Not a quarter of a century has yet passed since a productive public domain was open for the farmer. So long as free land or relatively cheap land was still open we were in the pioneering and not the permanent building state. The days of the covered wagons and prairie schooner are still relatively fresh in the minds of some of us Mississippi Valley people who have not yet reached our maturity, even though some of us may have passed our majority. It has, therefore, been up to this time almost impossible to consider the developments of country life as being permanent, or our farmsteads, in too many cases, in other than from the speculative or promotional viewpoint.

When I chance to be in the Eastern or New England States the thought often comes to me that these farms and fields through which I am passing produced crops and contributed their output of wealth for a period longer, prior to the Revolutionary War, than has elapsed since the prairies of Missouri, Illinois and Iowa were first turned. It would be expected, therefore, that our Eastern farms and the country life surrounding them would be taking on a form of permanency not yet possible in the Midwest. But even our Eastern country life as had two serious things to prevent its proper permanent development. The one and perhaps greatest, deterrent force, lies in the fact that the new fields of the Midwest with their virgin fertility produced their crops so much more cheaply and abundantly than did the Eastern fields with the exhausted fertility, that the Eastern farmer could not compete financially, and hence has been unable to develop in the way which he otherwise might have done. The other factor, of course, is the great building of industry along

our Eastern seaboard, which has absorbed from the farms many of each oncoming generation. From now on, however, it is to be expected that the building of agriculture and country life will proceed more regularly and simultaneously than has heretofore been possible and that we will soon begin to get our permanent bearings.

There is no doubt but that the present and recent depression of the American farmer is both real and serious. Many of you can join me in your personal testimony to this truth. We are, however, too prone to look at our immediate situation and say that we are all broke—that agriculture is shattered beyond repair—that the country has gone to the bow-wows. We forget the backward glance or the future outlook. We need to get a national vision of agriculture and a broader perspective. We must realize, as we have not heretofore, that there must be built up a solidarity of American agricultural thought and action without which the permanent and progressive ideals of country life cannot be fully attained.

As we advance from our adolescence, balance or equilibrium will be more easily attained, and as we develop broader understandings of conditions, adjustments will be easier.

It seems to me that the long look ahead for agriculture was never so bright as it is at the present time. Increasing living standards are continually broadening the demand for the products of the farm. Our national population is increasing by more than two million mouths and backs annually. It is true that urban population is growing more rapidly than rural. This is not necessarily a matter of alarm. Rather it is indicative of a healthful development. It means that our domestic markets are growing and that soon—probably within the next decade—home consumption will absorb our troublesome surpluses. Then should the business of farming be better than now and country life advance along lines of permanent well-being.

The present crisis has accomplished one result for agriculture which is well worth while. It has called the attention of the whole country to the farmer and his problems. It has brought a realization not only to the hard-headed business man of the city but to the laborer and the housewives that their interest is closely identified with the welfare of the countryside.

Every student of history is aware that many nations have maintained a permanent agricultural production which has neither been profitable nor progressive, and some there be who think that we in

the United States are likewise approaching a similar condition. But I want to say concerning an American agricultural peasantry that *"Thar ain't no such critter."* The very genius of the foundations of our government forbids such thought. Serfdom and peonage only come with dense ignorance and monarchial domination. The sunlight of our representative government and educational institutions would destroy such cankerous germs. Mobility of population, and mobility of capital as well, enable quick and easy shifts in employment and investment. Witness the movement of last year—over two million people from country to town and 800,000 from industry to the farm. That such large movements are necessary is not without regrettable features and is indicative of the fact that we are yet somewhat transitory in our development. But the fact that every man can easily adapt himself to the best opportunities of life is thoroughly indicative of the strength of our national institutions.

While money is not usually a true measure of happiness nor even of real prosperity, it is proper to call the attention of those who foresee an agricultural peasantry, that the value of farm lands and property in the United States is consistently increasing, and that the increase is fairly consistent by decades since 1850, when the total valuation on all farm property was slightly under four billion dollars. In two decades, namely, from '50 to '60, and from 1900 to 1910, there were registered increases of more than 100 per cent for the decade. The lowest rate of increase was that of the period of the Civil War from 1860 to 1870, and even in this period the farm valuation of the nation was increased more than 12½ per cent. The last thirty years have witnessed an increase from 16 billions to 78 billions of dollars, or almost 500 per cent. Ownership of property is not an attribute of serfdom. Possession is fundamental in the advancement of society. Invested capital is always an accurate measure of the living standards of people. The steady increase of the farm wealth of America and the fact that agricultural production measured in dollars keeps in close balance with industrial production with its larger man power, speaks well for the stability of American country life.

The farm and farm home of the future holds a brighter promise than any other avocation for men and women of energy and high mentality. The time has passed when the boy who was not bright enough to be a lawyer or banker or merchant or doctor was left on the farm. A changed order of things has come with the new and per-

manent development of agriculture. Now-a-days the youngster who does not have brains enough to farm may enter the professional or business field where the narrower range of mental functioning will let him by. The successful farmer to-day must be a chemist and physicist if he properly develops the best that is in his soil. He must be mechanic and electrician if he operates successfully the machinery of the present day agriculture. He must be carpenter and plumber if he builds and maintains homes, buildings and other equipment necessary to make country life profitable and progressive. He must be entomologist and horticulturist if he produces the maximum crops. He must be pathologist and physiologist in order that he may succeed with his animal husbandry. He must be financier and economist because the proper use of capital and credit and a broad understanding of marketing conditions is essential if he attains financial success. In addition to all this he must be both laborer and director of labor—quick to see every vantage point and physically fit for every requirement. The farm wife to-day may not realize it but nevertheless uses in her everyday processes of house work more applied science than the most learned professor of a half century ago had yet dreamed of.

This great educational development on the farms of America is only just beginning to be appreciated. A few months ago at a conference of some two hundred farmers in the State of Montana it developed that forty-five of them were college or university graduates, including alumni from Yale, Harvard, Princeton, and Columbia. In an audience of some 250 farm people in a mountain valley of Utah, fifty miles from the railroad, were found forty-five people who had traveled in foreign countries, and fourteen different languages were spoken in that little group. With the development of our agricultural colleges and the teaching of agriculture in our high schools and the building of rural consolidated schools throughout the country the next generation of farm people will much surpass the present in educational and cultural development. This is as it should be. The business of farming is attracting the brightest and best of the oncoming generation. Is not this most indicative of permanency, profit and progress?

We hear entirely too much concerning the dark side of country life and not enough of the bright side. The long day of the farmer has been too much stressed. I personally plead guilty to having worked for years from before *"can"* until after *"can't,"* or from

before the time that I could see until after the time that I couldn't see. I say plead guilty, for any farmer who puts in such hours impairs his own vitality and productive power. I am not an advocate of any particular time measure for a day's labor in any avocation. That number of hours is best which produces the largest result for the present day without impairing the mental acumen or physical vigor required for the work of the succeeding day.

I have referred to the fact that the present day farmer is a brain worker as well as a physical laborer. I hereby testify that on my own farm so long as I let the day drag into the night that on the succeeding day I was not efficient either in the management of my farm or in the performance of my own labor upon it. When the afternoon field work was finally stopped at such hour as enabled a proper recuperation, the work on the farm ceased to drag and soon I was pushing the work rather than the work pushing me. Should you make a survey of the individual farmers of any community and determine the percentage of poorly managed farms and blue, discouraged farmers, you would find a large percentage of them are not men who carry a lantern at night. I know of nothing that would be so helpful to the country life of America as that of bringing the hours of labor of the farm day down to a standard which will promote both mental and physical efficiency. I know of nothing more helpful that the American Country Life Association can do than to popularize the slogan, "Junk the lantern."

Country life is too commonly supposed to be, and too often is, tedious, colorless, made up of a routine, hum-drum existence which confines the farmer and his family year in and year out to their immediate environments. Such a thing as a farmer taking a vacation might sound an impossible absurdity to many people. Many other people would consider it as only a jaunt, the sole purpose of which would be to gratify the wanderlust which is in all of us. For my own part, I want to say that I consider an annual vacation for the farmer as a business proposition. Again, I am reverting to the fact that successful agriculture is as much a matter of mental activity as it is of physical and that the brain work of farming is too little appreciated.

The most productive investment of the year on my own farm is that spent in an annual outing—not only for my own family but for those who are employees or tenants. It is returned many times over because of the better application to the job in hand on the return

home and because the new contacts made and ideas gained are made use of in the better management of the farmstead. If it could be impressed upon the farmers of America, and indeed many of them are already grasping the idea, that an annual vacation is a business proposition, an investment returning dividends, and actually within the possibility of any family who plans for it, a great forward step would be taken in the forward advancement of country life.

I take it that this Association is largely interested in those movements having to do with the betterment of farm homes, rural communities, and country life in general. With many of you my personal interest as well as sentiment lies in the direction of the country school and the rural church. My only comment to-day is that these things can only be made vital factors in country life through recognition and upbuilding of agriculture as a permanent business. Sentiment and idealism are valuable assets in any movement, but they do not build permanent institutions. As leaven for baser materials they are invaluable.

There can be no doubt that the business of agriculture, taken by and large, is on a better basis than it was a generation ago—or even a decade ago, despite the upheaval. Every prospect for the future is full of promise. The pioneering of the past is merging into permanency. Agriculture must and will in any long swing of years show rewards for labor commensurate with other industries. Progress is being made in every material line of country life building. When people come to

> "See the fields of golden grain
> And on the midnight sky of vain
> Paint the golden morrow"

the huddlers of the cities will turn with joy to the opportunities of the richer and fuller country life.

It is essential that the business of agriculture be dignified in the public mind. Lessons in contentment must be supplemented with the assurance that the opportunities of life from every angle are as well or better served on the farm as in any other place. The farm home has always been the fountain of our American life. No spring ever rises higher than its source. With agriculture established upon a sound permanent and national basis, and I have no hesitancy in saying that such is rapidly being done, our country life will grow and develop along such progressive lines as to leave no cause for fear for the morrow.

CAN THE FARM FAMILY AFFORD MODERN INSTITUTIONS?

C. J. Galpin
Washington, D. C.

"We cannot afford it, we simply cannot afford it," has been one of the most common plaints in the human family.

"Though we cannot afford it, we must have it, because we cannot afford to be without it," is a very frequent modern variation of the theme.

Between the simple idea of not affording it and the complex idea of not affording to be without it lies a long range of various ideals of living. There lies also a variety of ideas of financing.

The father says: "We cannot afford to drain that ten acre lot." The son says: "We cannot afford not to drain it. We must drain it." The father says: "We have no money to spend in draining." The son replies: "We will borrow the money, and let the drains pay for themselves." The father may be right and the son wrong. On the other hand, the son may be right and the father wrong. It all depends, as the saying goes.

If "affording" is an elusive thing in families when it comes to the matter of domestic budgets, much more is it elusive and almost an underground thing in population groups and classes, when it comes to budgets for institutions. Recognizing the difficulty of giving an answer to the question whether the farm family can afford modern institutions as well as the city, it does seem justifiable to open up discussion and bring to light some of the factors now hidden in the situation.

Let us try to simplify our subject as much as possible, by naming four modern institutions which will stand for us in place of modern institutions in the abstract. Let us limit our discussion, therefore, in the main, to public libraries, general hospitals, recreation centers, and high schools. These are well accredited in the public mind of the city population, as worthy public support whether private and philanthropic or of a municipal budgetary character. Andrew Car-

negie's library benefactions have done much to place a public library in towns and cities, and win over annual municipal appropriation for maintenance. Religious bodies have popularized general hospitals as public necessities. Physicians and surgeons have given their moral support, and finally municipalities have begun to contribute to these institutions. Recreation centers, playgrounds, salaried trained leadership have come slowly, through much struggle, to find a place in municipal budgets. High schools are part and parcel of every city budget. Let us narrow our present discussion to whether the farm family can afford these modern institutions, which cities have come in very recent years to recognize as necessary, and have felt that they could afford.

A second preliminary question is that of a criterion or test of "affording." Here is the difficult part of the task. Here is where it is impossible to get unanimous consent. Proof is lacking along any line. Nobody knows the facts underlying. Cities have the institutions. Shall we assume that they can afford them? This paper will so assume, and pay no attention to the possibility that even cities are going beyond their means in maintenance of these four public enterprises.

In the absence of a recognized criterion of what institutions a population group can or cannot afford, we shall summon, for our consideration, such comparisons of property, income, taxes, bonded debt, tax-levying groupings, and numbers of producing people as are possible, between the city group and farm group, in the expectation that sources of ability to afford will emerge and inability to afford will be better located. The dicussion plainly involves economics. It also involves political science. But it no less involves the broad features of social science.

One question involving a criterion of "affording" will be a cause of some dispute. It is this. Shall the "property" in the comparison between farm and city, be the "net worth" of the total number of individuals making up the farm population? Or shall "property" be the value of land, buildings, livestock, crops in hand, etc., directly connected with agriculture, irrespective of the question who holds the title? Put the matter thus. Which is the true criterion of a population's affording public institutions: net worth of the individuals; or property involved in the business? We can not discuss this problem at length. It would take us too far afield. One consideration only will be made. If the criterion were net worth of

individuals, then in cities, some millions of individuals with little or no net worth would be paupers practically,—utilizing hospitals, libraries, schools, playgrounds by sufferance. The theory of taxation for public institutions is involved at this point.

FARM POPULATION VERSUS CITY POPULATION

In 1920, the United States Census gave the farm population as 31,614,269. During the past three years it is a matter of common knowledge that a strong current of migration has set in from farm to city. A Government estimate for the year 1921 based on returns from 10,000 farms, indicated a net loss in that year of nearly a half million persons. It is quite probable that the farm population is now around thirty millions.

Here are in round numbers six million families, on six million farms. It is, of course, absurd to ask whether each family can separately afford modern institutions. It is probably almost as absurd to ask whether each township of farmers, in States like Wisconsin, where the township is the farmer's local municipality, can afford a modern library, hospital, recreation center, and high school. But the mention for a moment of these absurdities, sobers us, and shows us that bound up in our theme is the pertinent question of what group of farmers is under consideration for a unit of library, a unit of hospital, a unit of recreation center, a unit of high school. This inquiry discovers to us how complicated a problem is before us, for it may well turn out that neither any farm family can afford these institutions, nor any existing governmental group,—while at the same time the individual resources of the thirty millions of farmers would be sufficient to finance all these modern institutions, if only the thirty millions could be grouped into efficient groups. Let us watch this feature of our problem as we go on.

In order to make the comparison between the city population and the farm population more definite and graphic, let us pick out a particular city population of about the same number. The population of cities ranging from 2,500 to 100,000 inhabitants has approximately thirty millions of people. Suppose we use this set of cities and this population in our comparative thinking, where the two sets of population are considered. These are the smaller and medium cities. In fact, in common parlance, the list includes the

larger towns and villages. They are all essentially alike in this respect, namely, they are compact legal groups, chartered by legislative enactment, given powers of local government, and especially of taxation, and borrowing and bonding. We have picked this set of smaller cities, towns, and villages, for comparison because, in the first place, the farm population is scattered around and in among these smaller cities, towns, and villages, and bears a very important relation to these trade centers as retail consumers of their trade goods and services. In the second place, practically every one of these incorporated places has a high school and public library; a large percentage of them having recreation facilities; and fifty per cent of them have general hospitals. In the third place, the cities having a concentration of great nationally produced wealth are left out.

If one will try to visualize—not merely on the United States map, but over the landscape of the States—these two population groups, the following discussion will prove more fertile.

VALUE OF FARM AND CITY PROPERTY

The United States Census of Agriculture for 1920 gives the total value of farm property (by whomsoever owned), including land, buildings, implements and machinery, and livestock, as seventy-eight billion dollars in round numbers, no account being taken of crops on hand, cash on hand, or other forms of property. This makes a per capita value of $2,464 for every man, woman and child of the farm population of 1920. For land and buildings alone the per capita value was $2,100; for land alone, $1,734. The range and variety of values can be seen by the differences in the per capita (farm population) total value of all farm property of the following States: Alabama, $600; Georgia, $805; Texas, $1,909; New York, $2,385; Indiana, $3,354; Colorado, $4,047; Iowa, $8,612.

Two carefully studied estimates of the material wealth of the United States,—one by W. R. Ingalls, "Wealth and Income of the American People," for December 31, 1920, at $290,909,285,628, or close to $2,739 per capita; the other, by W. I. King, "The Net Volume of Saving in the United States," for January 1, 1919, at $294,145,000,000, or approximately $2,820 per capita, are available.

Dr. L. C. Gray, of the Bureau of Agricultural Economics, United States Department of Agriculture, in a detailed study of the "Accu-

mulation of Wealth by Farmers," estimated the net worth of the total farm population, January 1, 1920, as $62,522,729,703, or close to $1,978 per capita (farm population). If we subtract Dr. Gray's net worth of all farm classes from the Ingall's figure, the per capita net worth of the population other than farmers stands at $3,060; if from Dr. King's figure, $3,175. These three calculations are not comparable with precision, due to a slightly different point of time. It would appear, however, that the non-farming class as a whole has a net worth per capita fifty per cent higher than the farming class as a whole.

The United States Census "Financial Statistics for Cities" for 1921, gives us the estimated true valuation of all real and personal property *subject to the general tax,* in all cities of the United States ranging from a population of 30,000 upwards. Unfortunately for our special purpose here, the figures are not given for the cities ranging from 2,500 persons up to 30,000 persons. What we would like for comparison, is the total value of all property in the cities from 2,500 up to 100,000 persons. But perhaps we are not badly in the dark for we have enough information to get our general bearings. Let us see. Here are the figures for the upper portion of the cities in our thirty million city group; viz. for the 105 cities in the group having from 30,000 to 50,000 population the per capita true value of all real estate and personal property subject to the general tax for city purposes was, in 1921, $1,338.97. For the seventy-six cities having a population from 50,000 to 100,000 the per capita true value of all such property in 1921 as $1,271.15. Lacking information from the same source for the cities from 2,500 up to 30,000, we are compelled to look elsewhere.

The tax department of the Chicago and Northwestern Railway Company furnishes us the estimated full value of real estate and the 1921 assessed full value of general personal property in thirty-five Iowa cities; each having from 2,125 to 5,000 population (only eight of these cities have less than 2,500 population). The per capita true total value of the property was $1,990, distributed as follows: real estate, $1,383; tangible personal, $170; money and credits, $437. The company furnishes us also the similar facts for the fourteen Iowa cities ranging from 5,000 up to 135,000. (Only one city, Des Moines, has over 100,000 population.) The per capita total value of the property, similarly based, was for 1922, $2,035, distributed as follows: real estate, $1,592; tangible personal, $211;

moneys and credits, $232. The range of variation in the two lists of values was very narrow.

To sum up this particular comparison of city and farm property values, the best we can do is register the per capita city property (limited to such property as is subject to the general property tax) as lying between $1,300 and $2,000; while the per capita farm property (not limited by any taxing features or ownership title) is $2,100 for real estate alone, and $2,464 per capita when machinery and livestock are added, whereas, the per capita net worth of the farm population stands around $1,978, over against the per capita net worth of the non-farming population, $3,060.

FARM INCOME AND CITY INCOME COMPARED

The national bureau of Economic Research in a document entitled "Distribution of Income by States in 1919," gives us the only available means of comparing the Farm Income with City Income for the United States, State by State, in the year 1919, when it will be recalled, farm income reached a high peak,—a peak from which it has decidedly dropped in later years. The comparison, as would be expected, is not wholly satisfactory. But being the best at hand, it must serve.

The Bureau gives in its final tables the total income of the nation for the year 1919, as $66,252,601,000; total income for farm laborers, $2,345,964,000 and for farmers $10,851,096,000. The sum of the incomes of farm laborers and farmers is $13,197,060,000. And the total national income minus the income of the farm laborers and farmers is $53,055,541,000. These basic figures when combined with the basic figures of total population and farm population result in a per capita farm population income of $417; and of a per capita income for the rest of the population of $716. Let us introduce a short table (page 45) which will carry some of the per capita results of this authority as applied to various states in widely separated parts of the United States.

It will be noticed that the per capita income of the farm population in California, Iowa, and Nebraska, is either equal to, or in excess of, the city income in the same States respectively.

One other thing should be noted at this point: Alabama cities with a per capita income of $478, Missouri cities with $570, both approaching the average farm income of $417 or $469, were in 1919

FARM INCOME AND CITY INCOME FOR THE YEAR 1919

States	*Farm Income*	*City Income*
United States	{469 King {417 Knauth	716
Nebraska	700	700
Iowa	724	691
Alabama	244	478
New York	550	900
Indiana	463	634
California	1042	780
Illinois	643	790
Texas	468	605
Missouri	378	570
Vermont	370	618

and are now, maintaining their quota of modern institutions, e.g., Alabama: 66 hospitals, with 2,703 beds; 29 libraries; 22 recreation centers, 181 high schools. Missouri: 44 hospitals, 1,678 beds; 57 libraries; 27 recreation centers; 549 high schools.

FARM TAXES COMPARED WITH CITY TAXES

In the year 1921, the cities from 30,000 to 100,000 in population, spent forty-nine per cent of their total city budget on schools, libraries, recreation and health. The percentage is distributed as follows:

Schools	42.45
Libraries	1.35
Health	2.35
Recreation	2.85
	49.00

We do not have the high school budget separate. But practically every city has the four items in its budget.

It has not been possible to collect the data for farm taxes in like manner, distributed among these four items. Presumably, however, no percentage will appear for libraries or recreation; and little for health (nothing for general hospitals; hospitals in counties being for poor and insane).

Note in passing should be made of the fact that the farmer in the prices for the goods which he purchases of the city business

man,—harness, wagons, plows, fertilizer, clothes, furniture, groceries, plumbing and the like pays as a consumer his share of the overhead expense of the business in which item is the forty-nine per cent of the total municipal taxes going for schools, health, recreation, and libraries. There may be a question as to whether the tax on the city man's entire business enterprise can be shifted to the ultimate consumer of his business product. The tax on the land part of the business, for example, may, generally speaking, be conceded to be unshiftable; but without question some part of the tax is shifted, and the farmer is, therefore, as a matter of fact, helping to pay the schooling of the city boys and girls in high schools, the hospitalization of the city's sick, the recreation facilities, and library facilities of the city. This fact certainly presents a strange anomaly, viz., that the farmer can afford to help sustain city high schools, hospitals, libraries, and recreation places, but possibly may not afford to have these institutions himself.

In facing this strange situation, the mind of the serious student goes over at once to the farmer's business enterprise and looks to see what similar overhead expense is shifted to the city consumer of wheat, milk, meat, cotton and potatoes. Here he is met with the fact that upwards of three-quarters of the farmer's property subject to general tax is land, and the tax unshiftable. On the balance, his school tax, broadly speaking, carries no high school tax, and a smaller per capita grade school tax than of the city. There is no library tax, a negligible health tax, no recreation tax. In his local taxes, therefore, the farmer seems unable to get from the city consumer of his goods a compensation in kind to offset his own contribution to the upkeep of the city man's institutions.

But the student now becomes more eager than ever, and possibly somewhat nervous. He insists that the farmer must somewhere get back from the city what he pays to the city. He, therefore, begins to scrutinize the State and Federal taxes in an effort to discover such an offset.

In vain, however, does the student search for an offset in kind,—that is, toward farmer high schools (with some exception to be sure in certain regions), libraries, recreation centers, and hospitals, in State and Federal taxes. Whatever legacy is left year by year by cities to the country-side through State and Federal taxation,—whether in highways, graded schools, universities, extension infor-

mation on soils and agriculture,—the four items in question are on the wholt left out.

FARM BONDED DEBT AND CITY BONDED DEBT COMPARED

How much bonded debt can a population group constantly hold up and over itself? This question is important, for by the bonded debt route cities have been able to have institutions before they cared to pay cash for them, that is, speaking in ordinary terms, before they could afford them. Or to put it a little differently, the discovery of the device of a bonded debt, has enabled the city to afford an institution, which possibly it could not otherwise have had. This device of bonding, is now in question as a device of our farm population. How much affording power have they by this method?

We do not know. No one has dogged the thing down. The presumption is strong that farmers have not used the bonding method as variously as cities, nor as vigorously as cities. This presumption needs thorough verification.

We do have figures, however, on cities. According to the Census Report on Cities the group of cities from 50,000 population to 100,000, carries over its head, like an umbrella, an average of three million dollars per city. The group from 30,000 to 50,000 carries per city one and one-half million dollars. New York City carries one billion seven hundred million dollars, about $340 per capita. This bonded debt provides high schools, hospitals, libraries, recreation centers. We are sorry to leave this interesting comparison at so inconclusive a point.

FARM POPULATION UNIT AND CITY UNIT COMPARED

Has the farm family an economic governmental population unit for affording local modern institutions which the city affords? The underlying principle at this point is what is known familiarly in industry as volume of business. If the farm population of thirty millions is put up in packages of too small a volume to afford an institution, then they are almost as bad off as if each farm family were "going it alone" on institutions and the farmers had no local groups at all,—had in fact only the State and the nation. What is the local farm population package? A township containing the standard thirty-six square miles of area, or containing an area,

something more or a little less, is the ordinary farmers' local unit. It has a population averaging between five hundred and six hundred farm persons. In the east Southcentral region, containing Kentucky, Tennessee, Alabama, Mississippi, the unit would go to 1080 persons, if the unit were in use. In the middle West, the unit runs about eight hundred persons. The township, evidently as a whole, or a local unit like the township has a volume of persons something like a village of from five hundred to one thousand persons.

This unit is really too small to support with a high degree of economy and effectiveness the modern institutions, such as cities possess.

The next farm unit for consideration is the county. There are about three thousand counties in the United States, with an average farm population of ten thousand persons. Here is a package in which farm people are done up, and tied, of a far different kind from the township; different because it contains usually several distinct community groups instead of one. The county is in no sense comparable with a village of any size, a town of any size, or a city of any size. The county as a collection of social groups, would be comparable to a so-called "greater" city, which in fact is a rather compact aggregation of several smaller suburban city municipalities, satellites to a larger central city. A "Greater Boston" has a certain unity; but when it comes to the institutions we are speaking about, each satellite unit provides for its own municipality.

Noting this characteristic of the county, that it is different from a local municipality in structure, we will, however, consider whether it provides the requisite volume of farm persons to float the institutions in question.

We are not in doubt at this point, because we have examples enough in various States to point the way. County administration of high schools, for example, in a State like Utah, will provide several high schools for a county, situated conveniently for the entire population. The experience of Utah shows that the county does furnish the volume of farm persons, and, moreover, that county administrators have the point of view of the whole population sufficient to establish as many high schools as the need warrants.

In like manner several States have under new legislative enactments established county hospitals, and county libraries, showing that the belief exists that the county can carry these institutions. It is noteworthy that West Virginia counties contemplate the estab-

lishment of County Camp grounds for their farm boys' and girls' clubs as an adjunct to their State camp. This would indicate that the county unit is adequate for the maintenance of certain types of recreation places for farm people.

A careful survey of county legislation in the United States during the past ten years will demonstrate that at least a certain percentage of counties have the necessary volume of farm persons to maintain modern institutions. The difficult part of the problem in such counties is to locate the institutions so as to make them available to all parts of the county.

NUMBERS OF PRODUCING PEOPLE IN FARM AND CITY GROUPS COMPARED

There is another interesting criterion of affording institutions, viz. the number of producing persons in any unit of the farm population. The question is something like this: Has a 10,000 persons unit of farm population a sufficient number of active producing persons to carry modern institutions for its whole unit? Put a little differently the question may be stated thus: Does a unit of 10,000 farm people have such a large number of non-producing people to take care of and provide with the basic necessities of life, that it cannot afford the institutions which carry the enrichment of higher living and some of the comforts of knowledge and health, into the homes? Put it more definitely: Does the farm population carry the load of a large number of children under ten years of age; does it carry a large number of aged people; do these groups of non-producers handicap the population, in comparison with the city group?

The 1920 Census shows that in cities of 2,500 and upwards 19 per cent of the population are under ten years of age. In the total farm population of the country 25.7 per cent are under ten years of age. Put into concrete form: In a unit of 10,000 city people, 1,900 young children would be non-producers; in 10,000 farm people, 2,570 would be non-producing children. The farm unit would be carrying a handicap of 670 children, and the city would, theoretically, have 670 more producers. In the 30,000,000 city group there are 2,000,000 fewer children under 10 years of age than in the thirty millions of farm people.

It would be interesting to know how the farm and city groups

compare in the matter of other groups of non-producers; such as those incapacitated through age, invalidism, or riches. The data, however, as yet is lacking. But the extra burden of 2,000,000 children to rear and educate, with 2,000,000 fewer producers to do it, raises a serious question on the score of how to do it. It is evident that the farm population is pouring this continuous surplus of adolescents, ready reared and ready educated by the farm people, into the city groups as producers of city wealth. The question again comes back: What compensation has the farm population for its contribution of producers to city production; and for the ultimate wealth of this contribution? No answer is ready, because nobody has dug the matter out. We must rest our comments at this point hoping later for more information.

CONCLUSION

In closing the presentation it must be acknowledged that our results are wholly inconclusive. I bring you simply a new problem, involving economics, political science, and social science. Even presumptions are hazardous at this stage of the inquiry. The institutions in question,—high school, modern public library, modern hospital, modern recreation center,—are generally accepted adjuncts of modern city life, which are looked upon as bringing into home life enrichment and such meliorating influences as tend to stabilize, protect and perpetuate the family. It is probably justifiable to presume that these enrichments would do for the farm home what they do for the city home.

Moreover, we do know that a small percentage of the farm population which resides within the incorporated limits of cities is enjoying already all these facilities. We furthermore know that another very small percentage of farm families, through the medium of various legislative devices in counties and in so-called consolidated school districts, are likewise enjoying some of these institutions. The consolidated school movement probably points the way like a signboard to the wider utilization of these modern facilities. At heart this school movement was simply one of creating a unit of population for school purposes large enough to insure a modern school. Why not, therefore, if other conditions of "affording" permit, create enlarged library districts, hospital districts, recreation districts?

The city of 25,000 persons is fortunate in having a population group large enough to support within itself each of the four institutions. It may very well turn out that the farm population will find it to their advantage to make up some of these new districts in municipal alliance with towns and cities of 10,000 population and under,—towns and cities which have in themselves hardly volume enough of persons to maintain a hospital alone. Perhaps, on the other hand, the county can go forward in a wholesale fashion toward all of these institutions.

This crude discussion will perform its part, if it opens the way to serious research along the line of these various criteria of "affording," so that one year hence or ten years hence, a demonstration can be made one way or the other. America should not let this question sink into oblivion. Americans should know whether the farm people can afford homes enriched by large, vital, collectively maintained modern institutions. If it turns out that farmers cannot afford hospitals and libraries as matters stand, then America wants to know why not, and what the remedy is. If it turns out statistically that farmers can afford such up-to-date facilities, America wants to know why the farm people do not have them. Nothing short of this direct method inquiry will suffice. Even if it should take a commission of financial experts to get at the facts, it would be fruitful and profitable.

IT ISN'T ONLY ECONOMIC

A DISCUSSION OF DR. GALPIN'S PAPER

GEO. H. VON TUNGELN
Iowa State College

Madame Chairman: Last night President Butterfield in his address, "The Place of the Home in the Farmers' Movement," told us that many of the farmers' movements had their beginning in economic conditions, that farmers often tried by political means to solve their economic problems and that these movements often had an educational aspect. I wish he had gone on and said what is more profoundly true and far-reaching even than what he said, namely, that their outcome is, in the last analysis, always social and spiritual. I use the word social here in the broad sense of ultimate

influence on both the individual and society. Whether the social and spiritual outcome of these problems is fortunate or unfortunate will be determined very largely by the organizations of this kind and the members thereof.

The economic phases of these problems are the means, the social and the spiritual phases are the end. Man is not primarily an economic or a mechanical being, but rather a human being—a social and spiritual being. This has of course been brought out by the deeper thought of President Butterfield's address and each of the other three papers we have heard so far in this conference. But in some parts of these papers and discussions we are told that the farmer's problems are economic, and the thought is left that they are only economic. I cannot let this thought go unchallenged. In the last few years and still to-day we hear many men, and some women, I am sorry to say, say that the farmer's problem is only economic and that if we will help him find a solution to his economic problems that he will then do the rest. If by "the rest" these good, but misinformed, folk mean leave the farm for the city and pass the farm on to a tenant, then I can agree with them, but if they mean to imply that then the farmer will build the largest and richest life possible for himself and his family out there on the farm, then I cannot be so blindly optimistic as they.

When I hear a man or woman say that the farmer's problem is *only* economic, I always put to such a person three questions and state that if he can answer any one of them on a purely economic basis that I will then believe that the problems of the farmers, and of all other folks as well, are only economic. The three questions are: (1) If the farmers' problems are only economic then how is it that we find the highest rate of tenantry, if we leave out of consideration the sections of the South where the Negro tenant is found in large numbers, in that part of the country where economic conditions on the farm are the best, as shown by highest land values and farm prosperity, in Iowa and Illinois? If the problems are only economic one would expect fewest people moving away from the farm to the city in those sections where farm prosperity is greatest, would he not?

(2) If the problem is economic only then men must be governed by economic returns only or primarily. If that be true please give a rational reason, on an economic basis, for a man going into the ministry or the teaching profession, when he knows before he enters

either that the economic reward will most likely always be very meager, as it has always been.

(3) When a man in our neighborhood dies and we lay him to rest we evaluate his life as a whole not on the basis of the taxable property he has left but by the influence, either good or bad, he has been in his community and the influence he will leave after him. This is not an economic scale of measure. Sometimes while that man is still living we measure the value of the life by the taxable property the man has. These two measures are very different. They cannot both be the true evaluations of the life. Which is the nearest correct one, the first which measures the life after the race of life is done or the second which measures a part of that life while the race is still on? By their silence these persons generally admit that their answer is not the one which says it is economic only. What is your answer?

I am willing to and always do admit and emphasize the fact that these problems have economics in them, and for this reason I want to say just a word on Dr. Galpin's paper and leave a final thought on the economic side of the farmer's problem which will, if met, I believe enable him to at least have the means for a larger and richer social and spiritual life for himself and his family.

The point I wish to raise on Dr. Galpin's paper is that when he compares urban population, of which a larger percentage is adult and therefore made up of a larger percentage of producers, with a like number of farm population, in which there is a larger percentage of children under ten, who are largely non-producers, that this should be kept in mind when per capita wealths of the two groups are considered. In other words, should we expect a group with a large percentage of children under 10 to have as large a per capita holding as a like group with fewer children? This of course does not attempt to answer the question as to whether each group should produce the same percentage of children. I speak here only of comparative per capita holdings.

The thought I wish to raise on the economic side of the farmer's problem is a question which I have been asking for a number of years of our rural credit experts. It is: Are our banking or credit conditions not now such or can they be made such very soon as will enable the farmer to wisely let say a 20 per cent mortgage on his farm run indefinitely? This 20 per cent of the value of his farm used in increasing his operating economic efficiency year by year

and his social and spiritual enrichment of life would put him on a more equal basis with his city brother in these fields of immediate realization.

The farmer is trying to pay off the debt on his farm just as fast as he can and often does so at at least debatable operating economic efficiency methods and educational, religious and social sacrifices for himself and his family. He is trying to go on a cash basis when men in all other lines go it on a credit basis. Whether the cash or the credit basis should be the basis on which all should operate I am not here trying to say. I am only trying to say that the man who tries to go on the cash basis when all others go on the credit basis is trying to go under a handicap which carries with it sacrifices, such as I have mentioned, to the extent that life will always be, in that field, uncomfortable and undesirable as compared with life where credit facilities are used wisely.

The average business man does not own the building he is in and often not more than a 75 per cent interest in the stock on his shelf, and if the firm is worth $40,000 it is most likely to be a partnership or a corporation. Contrast with this an average Iowa farm of 160 acres with its equipment which is worth $40,000 and run by one man. If that same man tries to own that farm free from mortgage he is trying to go it with a handicap such as the city man seldom attempts to overcome. Can he do it?

Yes, the farmer's problem, as every other man's problem, has economics in it but it is not only economic, for the economics when fully realized are still only a means, and means do not propagate desirable ends without further wise counsel, foresight and the intelligent direction and expenditure of individual and social effort and resources.

IS THE DECLINE OF THE COUNTRY DOCTOR TO CONTINUE?

N. P. Colwell, M.D.
Secretary, Council on Medical Education and Hospitals of the American Medical Association

In answer to the first of these questions, the decline of the country doctor will continue until the conditions which are causing that decline are corrected. The decrease in the number of country doctors is due to the same conditions which are causing also a scarcity of preachers and teachers in rural communities, and which are making it increasingly difficult to secure and retain farmhands and other help in the smaller communities and farm districts.

CONDITIONS AFFECTING THE COUNTRY DOCTOR

In former years the country doctor was looked up to as a leading citizen; he had access to every home; he treated everybody, rich and poor alike; he made a good living; he had all the essential home comforts; his children had as good educational opportunities as others; he was enabled to lay aside funds for the rainy day and to make provision for his family after his death. His opportunities, in fact, were better if anything than for physicians in cities and towns, because his personal expenses were decidedly lower. Now these conditions for the country and city doctors have been more than reversed. The city with its paved streets, easy access to larger numbers of patients, street cars, automobiles, hospitals, etc., gives the city doctor the advantage. The improvements thus far made in the country have actually added to the difficulties of the country doctor, since the improved roads in the country districts thus far are *those which lead to the city*. As a result of the development of the automobile, the improved highways, the interurban railways and the telephone:

(*a*) Well-to-do people in rural districts have developed a habit of going to the city for their various necessities, as well as to consult the city doctor. This has taken away many of the country doctor's

office patients. The country doctor naturally resents being called only in bad weather or in night emergencies.

(*b*) The city doctors are enabled to visit patients living much farther from the city than was formerly possible, thereby competing more frequently with the country doctor.

(*c*) Knowing the bad condition of the cross-country roads, patients living at long distances from the country doctor appeal also to the city doctor who, because of the new highway, often gets to the patient first, so that the country doctor's time and effort has been expended in vain.

(*d*) With the loss of his most remunerative office practice the country doctor is restricted to emergency cases; those who cannot, or will not, pay for medical service, and the widely separated patients, only a few of whom can be visited on account of the distance and the serious conditions of the roads. He is required to waste more time and energy, therefore, in securing a greatly diminished income.

(*e*) The number of patients in country districts is still further reduced by the greatly diminished rate of mortality in rural communities. During the last decade alone there has been a decrease of twenty per cent in preventable diseases and there are no longer the great epidemics, of diphtheria, typhoid fever and malaria which were so prevalent in earlier times.

(*f*) The country doctor's expenses have also been greatly increased. Since country roads as a rule are impassable for automobiles during a considerable portion of the year, the doctor must also maintain horses and a carriage. The difficulties are particularly extreme in mountainous districts.

(*g*) Loss of time, increased expenses and reduced income prevents the country doctor from attending medical societies, visiting libraries, or securing the medical books and journals by which he would be enabled to keep up with the more favored city doctor. All these forces have tended also to reduce the social standing of the country doctor.

(*h*) The country doctor has fewer opportunities for income from sources related to medicine than the doctor in the city, such as consultations with other physicians and work as health officers, insurance examiners, etc.

(*i*) A large proportion of the present-day practice of the physician—a larger proportion perhaps than is necessary—is in the hos-

pital. The doctor's time is conserved by having as many patients as possible come to the hospital. Many people also have developed the habit of going to the hospital, even with the greatly increased expense entailed. Although not essential for all patients, this additional expense is frequently justified by the greater quiet insured, the freedom from household cares and the annoyance of over-zealous friends, as well as the advantages of good nursing, regulated diet, and ready access of skilled assistance in an emergency, which are obtainable in the hospital. Since at present hospitals are seldom found in the rural communities, the sick who need hospital attention must go to the city where they usually come under the treatment of the city doctor.

(*j*) There are still other reasons for the decline of the country doctor: There is the lack of facilities for the proper education of his children. The qualifications of country teachers (until recently) have deteriorated, and it is expensive to employ private tutors, or to send the children to distant schools and colleges. Then there is the lack of churches, the greater lack of good preachers, and the lack of theaters and other means of amusement which are available in the city.

(*k*) In brief, the objectionable features of country practice are loss of patients, loss of income, increased expenses, long drives, bad roads, hard work, poorer facilities for practice, no hospitals, no libraries, no laboratories, few churches, poorer schools and loss of time or opportunity for professional or personal development.

What wonder, therefore, that the country doctor after struggling for years against the rising tide of difficulties finally decides to follow his disappearing clientèle to the city. Was it surprising that so many country doctors who entered the government service during the world war did not return to the country after they had obtained their discharge? It is quite clear also why the young physician after being graduated from a medical school, usually in debt for his medical training, prefers to, or from necessity must, remain in the city rather than go to the country. These or equally serious conditions have been found to prevail in the great majority of instances where country districts have ceased to have country doctors.

No statement in this article should be interpreted as in any way reflecting against the country doctors themselves, many of whom have kept well abreast of the times in both education and skill.

Not a few have contributed worth while additions to the knowledge of medicine through their own painstaking work, and have succeeded in surmounting the difficulties against which so many others have been forced to succumb.

NO SCARCITY OF PHYSICIANS

The decline of the country doctor is not due to the temporary decline in the annual output from the medical schools, or a scarcity of physicians in general. This country, indeed, has a generous supply. In 1921, as shown by reliable statistics, there was one physician in the United States for every 726 people, as compared with one physician for every 1,041 people in the British Islands, in the same year, and just before the world war, one to every 1,940 people in Germany; one to every 2,020 people in Austria, and one to every 2,824 in France.

As to the distribution of physicians in the United States, a tabulation of urban and rural populations, based on returns from the Census Bureau for 1920, shows that, of the total physicians in the United States, 63 per cent are in cities of 5,000 or greater population, leaving only 37 per cent in cities or towns of less than 5,000. In other words, in cities of 5,000 or above there is one physician for every 541 people while in cities of less than 5,000 there is one physician for every 1,020 people. In an investigation for the state of Ohio, conducted by a professor in the Ohio State University recently, it was shown that in cities of less than 2,500 population there was only one doctor for every 1,600 people. The problem of the country doctor, therefore, is one of distribution and not of total supply.

RECENT IMPROVEMENTS IN MEDICAL EDUCATION

Many people are still unfamiliar with the tremendous improvement that has been made in medical education in the United States during the last twenty years. In 1906 the United States had more medical schools than existed in all other countries of the world combined. Only a few of these medical schools, however, would compare favorably with those in other countries. Entrance requirements were very low or lacking. Most of them were seriously unequipped, either with laboratories, teachers or hospitals whereby

a satisfactory medical training could be provided. So large an oversupply, coupled with the seriously inadequate facilities for instruction, suggested at once that what was needed was fewer but better medical schools. During these twenty years the *number* of medical schools has been reduced from 162 to 80, mostly by the merging of from two to five medical schools in each of a score of cities into one which is in every way a stronger and better equipped institution. Entrance requirements also have been increased, so that instead of only two (out of 162) medical schools requiring any college work for admission, now 74 (out of 80) are enforcing the higher entrance requirements and are improved in many other respects.

The numbers of students enrolled were reduced from 28,142 in 1904 to 13,052—the lowest ebb—in 1919, and the number of graduates each year was reduced from 5,747 in 1904 to 2,656 in 1919. It is significant to note, however, that in the higher grade, Class A, medical schools from 1913 to 1919 there was no diminution in the number of students enrolled, and only a slight diminution in the number of graduates, the reductions being almost entirely at the

Students and Graduates According to Classification of the Medical Schools

	Students						Graduates					
	Colleges Rated in Class						Colleges Rated in Class					
Year	A	%	B	%	C	%	A	%	B	%	C	%
1913	11,122	65.4	4,158	24.4	1,735	10.2	2,539	63.8	1,050	26.4	392	9.8
1914	12,336	74.7	2,838	17.2	1,328	8.1	2,626	73.1	686	19.1	282	7.8
1915	11,314	76.0	2,668	17.9	909	6.1	2,629	74.4	688	19.4	219	6.2
1916	11,162	79.6	2,087	14.9	773	5.5	2,630	74.7	695	19.8	193	5.5
1917	11,317	82.2	1,761	12.8	686	5.0	2,577	76.3	648	19.2	154	4.5
1918	11,522	84.5	1,488	10.9	620	4.5	2,024	75.8	399	14.9	247	9.2
1919	11,466	87.9	1,086	8.3	500	3.8	2,220	83.6	268	10.1	168	6.3
1920	12,610	89.6	680	4.8	798	5.6	2,690	88.4	152	5.0	205	6.6
1921	13,487	90.5	832	5.6	553	3.9	2,812	88.1	200	6.3	180	5.6
1922	14,625	90.6	852	5.3	663	4.1	2,204	87.1	143	5.7	182	7.2
1923	16,454	94.0	522	3.2	456	2.8	2,881	91.7	83	2.9	156	5.4

expense of medical schools rated in Classes B and C. Since 1919 also the numbers of students enrolled have increased by more than one thousand each year, the number last spring having returned to 17,432. The number of graduates also since 1919 have increased, with the exception of the small war class—2,529—which was graduated in 1922. Last June the number of graduates was 3,120, and the present enrollments indicate that the classes during the next three years will be increased by from 800 to 1,000 each year, reaching approximately 4,800 in 1926. The temporary reductions

have had some influence on the total *supply* of physicians for the United States, but have made a tremendous difference in the *qualifications* of those being turned out each year. And the *numbers* are again increasing.

The greatly improved medical schools and the turning out of better trained physicians were the direct result of a marvelous increase in the positive knowledge in regard to human diseases, a greatly extended field of medical practice, and of many improved methods of diagnosis and treatment which have been brought about during the last generation. Since the work of Pasteur in the early '60's, which led to the discovery of the bacterial origin of many of our common diseases, more indeed has been added to the definite knowledge of the causes and treatment of diseases than in all previous ages. Changes which have taken place in the field of medicine since that time have been almost revolutionary.

Changes in medical schools have been so many and the number of subjects to be taught so rapidly increased, that improved methods of teaching had also to be adopted. But time was necessary for a satisfactory readjustment of methods. Certain of the many subjects which were crowded into the curriculum are now being transferred to the graduate medical school. Meanwhile, there has been a rapid rush of graduates into specialization,—more rapid perhaps than their qualifications and the need of specialists warranted. A readjustment is now taking place, therefore, by which medical students will first be thoroughly prepared for the general practice of medicine and will later be required to take higher courses if they want to become specialists. It is believed that another readjustment will eventually be brought about whereby the best modern methods of caring for the sick will be placed within the reach of all the people, even those living in the remote rural districts.

HOW FILL THE PLACE OF THE COUNTRY DOCTOR

The second question as to who or what will take the place of the country doctor is a more difficult problem. There can be no satisfactory substitute for a well trained physician in any community. The more modern training of the recent graduate in medicine, and the better opportunities of the city doctor to keep up-to-date in his methods have undoubtedly had something to do with the desertion of the country doctor by his more wealthy clientele and,

later, the desertion of the country by many of the doctors. Country people have as much need of, and as much right to have, better trained doctors as the people who live in the city. Until some readjustment can be made to restore competent doctors to the country districts at present without medical service some special measures will be required in those districts.

In some States, health officers make periodic visits through different sections, but at present their duties are limited to preventive measures, the districts are too large, and the physician's rounds are infrequent, but they might be able to provide some medical care of the sick. In some States also public health nurses, or social service workers (nurses) supplement the work of the health officers. Nurses can do a great deal of good in minor health matters but they should never be considered as permanent substitutes for the modern, well-trained physician. They can and do help in securing physicians for emergency cases and in rendering first aid before the doctor arrives. In backward country districts or in mountainous communities having a widely scattered population where bad or largely impassable roads are still found, it is almost impossible to provide the needed medical service, particularly in certain seasons. In the more favored districts small hospitals or clinical stations might be established at positions, preferably along improved highways, with a district nurse attached to each, where all sick in the surrounding district might be taken where the physician who could more easily reach them. In many country districts telephones are now generally installed and the physician called in that way. The further improvement in cross-country roads will enable physicians, whether in the country or in the city, to more easily visit these stations or the homes of the patients and cover a much wider area than at present.

Such methods should be looked on as temporary, but they may be necessary to provide medical care for the more remote country districts until the time comes when a permanent supply of competent physicians can be provided.

How Physicians May Be Immediately Secured

No physician can be induced to locate in a neighborhood where he cannot obtain a fair living. In communities where there are suffi-

cient people to provide for a physician, the following methods have been suggested:

1. One scheme is to have a group of citizens guarantee an income of $2,500 or $3,000 per year or more for a physician. The points favoring this plan are—

a. The people of the community have a voice in the selection of their physician and can secure one who is well recommended.

b. Since they have pledged themselves in his support they will patronize him, so far as possible, rather than go to a city doctor.

c. Many young physicians are short of funds at the time they complete their medical training and will be attracted to places where a reasonable income is guaranteed.

2. One State, New Hampshire, has passed a law enabling the people of the county or community to tax themselves in order to support a local physician. No definite results have as yet been obtained from it.

3. In Iowa and some other States, laws have been passed to enable citizens of any county or community to tax themselves for the support of a small hospital. With a hospital, one or more competent physicians can usually be obtained.

The last two measures are feasible only where the community has a sufficient population to justify the employment of a physician or to provide for the maintenance of a hospital.

PERMANENT RESTORATION OF THE COUNTRY DOCTOR

To permanently restore doctors for rural communities, a restoration of reasonable living conditions in those districts is required. Even now, local, State and National forces are coöperating toward the improvement of country roads, and the equalizing of educational opportunities, and will, in time, provide more social, recreational and other advantages. As most of you know, for the last ten years particularly, a reorganization of education in rural communities has been going on. Instead of twenty or more small, dilapidated, unsanitary, single-room schoolhouses in country districts, each with its separate teacher, who endeavored to teach all subjects to students of all grades, there is being established, one centrally located, consolidated and graded school where several better qualified and better salaried teachers have been secured, each subject having its special teacher. Some of these provide also the high school grades. The

students, meanwhile, are taken to and from these consolidated schools in motor busses. Thus the country is being supplied with modern educational facilities more nearly, if not entirely, equal to those of the city.

Is it too much to expect that, in the future, beautified community centers will be established where, in addition to the consolidated school, one can find also a church, a theater,—at least a movie house,—a general store, a small hospital and other facilities for public welfare and recreation. In more remote and thinly populated districts instead of the hospital at least a combined dispensary and drug store could be established where such essential materials as diphtheria antitoxin, serums and other modern remedies will be available for emergency use. Wherever a small hospital can be maintained a physician can also be secured and, with the improved roads, any outlying districts or clinical stations can be visited more quickly. At the hospitals or clinical stations, clinical and X-ray laboratories, which are now of so much aid in the examination and treatment of the sick, could also be available.

COMPETENT DOCTORS ESSENTIAL

No ignorant or untrained physician can possibly develop a practice in a rural community, nor will he ever prove satisfactory in such a district. In no community are a physician's shortcomings more promptly discovered and made generally known than in the rural community. To be a success, the country doctor must command the respect of the people of the community; he must be up-to-date, competent and resourceful. Such a doctor indeed, if it is at all possible, will supply his own needs in the place in which he locates, even though it be in a rural community. He will develop his own laboratory and provide such apparatus as the occasion shall demand. He is the one who will convert an upper floor with a few rooms into a hospital. He will secure essential nurse assistants and will gradually develop a reputation which will draw patients to him who would otherwise go to the city. Instances might be mentioned where small and insignificant country towns or communities have become famous through the locating in them of competent and resourceful physicians.

It is interesting to note in this connection that the ill-trained output of certain pseudo-medical institutions are not successful in

rural communities, nor will they in any sense take the place of country doctors. People of rural communities, perhaps more than those in cities, are a thinking people and know what they want. The modern cults, therefore, which are endeavoring to advance wild theories and bombastic claims in place of positive facts in medicine are not being listened to in rural communities. Thinking people now recognize the necessity of an extended and thorough training for those who are to treat the sick. They recognize the necessity for the present requirements of medical schools; that the student must obtain two or more years of college work and secure a knowledge of the sciences of physics, chemistry and biology before he can enter the modern medical school. Four more years of training in laboratories, dispensaries and hospitals are then necessary to provide the physician with the essential knowledge of the causes of diseases, the means by which he can differentiate one disease from another and the many different methods or agencies for their alleviation or cure. He then completes one or more years as an interne in a hospital where, while still under supervision, he learns to apply the knowledge he has previously obtained and to develop skill in the examination of patients, in the recognition of diseases and in providing the best form of treatment which each particular disorder requires.

These are the qualifications, which are possessed by those now being turned out by our better medical schools. For those who were graduated before the modern medical school was developed, graduate medical schools are now being organized in connection with hospitals, where physicians who can leave their practice can secure a training in modern methods. So-called extension courses are also being provided by which a knowledge of these modern methods is being carried to physicians in their home districts, making it unnecessary for them to leave their practice or go to a distant city. Thus the means by which the older practitioners can keep up-to-date in their methods are also being provided.

Marvelous advances are being made in every line of human knowledge and endeavor. It is safe to predict also that there will be developments whereby community centers will be established, which will bring back to the rural communities all of the advantages of education, religion, amusement and recreation. There will also be a modern hospital with its physicians and nurses, where the latest and best methods of caring for the sick will be available.

DEVELOPING AND TRAINING THE NEW GENERATION OF THE FARM HOME

THE CHILD BEFORE ITS SCHOOL DAYS

JULIA WADE ABBOT
Associate Director, American Child Health Association

In writing of the pre-school child, the child from two to six, Dr. Arnold Gesell makes the statement that when the child enters school he has been attending preparatory school for six years. The fact that education begins at birth and that during these early years a child has been forming habits good or bad, is too little realized by those who are responsible for his well-being. Indeed, the pre-school years are now being recognized as the neglected period of childhood both in urban and in rural districts. The reason for this neglect seems to be that expert advice has not been available for parents in relation to the care and management of the child of this age. The fact that investigations have shown that children are often more healthy in city than in country surroundings gives additional emphasis to the part played by intelligence in the care and rearing of young children.

It has been a popular idea that the country is the ideal place in which to raise children, but the natural environment does not play nearly as important a part in a child's development as the environment created by intelligence.

Someone has said that the education of young children consists mainly in providing conditions in which it is easy for the child to form good habits and in which it is difficult for the child to form bad habits. We wish to think of this little child on the farm in terms of activity—doing, thinking and feeling—busily engaged in educating himself with the help of those about him.

What are the needs of the young child in the farm home, and how are these needs to be satisfied? His needs are the common and fundamental needs of all children. The problem of *how* to satisfy these needs may differ somewhat in rural, suburban, or urban districts.

All young children should have regular meals of food suitable for their age and condition. They should accept cheerfully their own menu and not ask for other kinds of food. In general, they should not have food between meals. The problem of securing the right food will vary in city and country, but the important thing is not what food is available, but what appears on the table and on the child's tray. There may be all kinds of vegetables growing on the farm, but what can this profit a child who eats the fried food in which his father and mother are indulging themselves? He may live on a dairy farm and yet be drinking tea or coffee every day. Or his father and mother may be desirous of giving him the right food, but he may have already formed the bad habit of demanding the pickles, preserves, or cakes that are served to the grown-ups. The right of every little rural child is to have the proper kind of food served to him in such an attractive way that he will form the valuable habit of eating three wholesome meals a day.

Fresh air, sunshine, clothes that give him freedom to run and play to his heart's content, and other little children with whom to play, are fundamental needs for every young child. What does it profit a child if wide reaches of prairie lie beyond his bedroom windows if those windows remain tightly closed at night? He may have all out of doors in which to play, but little incentive to enjoy this wonderful privilege. It is natural for young children to want companionship. Too often the young child "tags after" his mother as she goes about the indoor routine of the farm. The country child as well as the child in the city needs sand box, swing, and his own little garden to keep him busy and happy in the out-of-doors. A teacher in a country community writes: "Many children are solitary little ones from isolated small farms and need badly the socializing influence of the kindergarten and supervised work and play. They have few toys and no books in the home, and we do the best we can during the first and second grade to have the play spirit, but with our course to cover and seventy-eight little ones in the first and second grades it is about impossible."

Mrs. Cook of the Federal Bureau of Education says: "It is a mistake to think that the old-time large family still abounds in the country. A study recently made of farm families in one county shows the average number of children to be a fraction over one. Visit any typical rural school and you find children at the recess

period sitting about alone, or in small groups, knowing few games and finding pleasure in still fewer. No wonder country boys appear backward and slow to adjust themselves to new surroundings. Lack of the companionship of other children, dullness, and boredom have all done their work before the period of early training has passed."

Not only have these little children been deprived of the companionship of neighboring groups, but the hours of drudgery on the farm have deprived them of the companionship of their fathers and mothers. What time have parents with no leisure to pass on to their children the golden treasury of nursery-rhyme, song and story which is every child's heritage? This is food as necessary for the imagination as is the food that ministers to the child's bodily needs.

In this brief summary of conditions that make for physical and mental health in the life of the young child, the normal aspect of his development has purposely been stressed. But we must face the fact that the country child as well as the city child is often subjected in these early years to the diseases peculiar to childhood. This suggests the necessity for a periodic examination by physician and dentist. As Dr. William Palmer Lucas says, "Knowledge of a little child must be kept up-to-date if he is to have his chance at sound health." The child on the farm cannot be given a fair chance unless welfare stations are made available to provide for at least an annual examination by a skilled doctor and dentist.

Dr. Gesell writes: "There is no more promising field in medicine than the prevention of disease in this very period. First of all, infections can in large measure be forestalled, delayed, or controlled. Secondly, the strength of the child to resist or conquer disease can be safeguarded."

The problem of the right development of the child of pre-school years cannot be solved by the home alone. The child's physical health must be safeguarded by the establishment of health centers. The incorporation of kindergartens in the consolidated rural school will contribute greatly to his mental health and happiness.

But when all has been said, the home is the guardian of the child, and not until the parents in the farm-home have more leisure to enjoy their children, will the more subtle and fundamental aspects of the education of the young child become a reality.

FITTER FAMILIES

MARY T. WATTS
Audubon, Ia.

I am glad to have an opportunity to present to this group of progressive men and women, our Fitter Family plan, because you are genuinely interested in a better family life in America.

This plan is a follow up of "Better Babies" and includes better breeding as well as better feeding and better care. Its object is to apply the well-known principles of heredity and scientific care which have revolutionized stock breeding to the next higher order, the human family.

We not only invite the baby to come for examination but we insist upon his bringing his father and mother and all his brothers and sisters. When he takes a notion to include his grandparents and a few uncles and aunts we are better pleased, for this is a family affair.

An examination form has been worked out by a group of experts. This covers inheritance, individual health history, mental, nervous and psychological examination, structural examination, including posture, development and strength, general physical examination, special examination of eyes, ears, nose, throat, and teeth, laboratory examination of urine and blood.

This plan of testing entire families, eugenically, physically and mentally, originated with Dr. Florence Brown Sherbon of Kansas University and the writer. It was first tried out at the Kansas Free Fair, Topeka, the second week of September, 1920, as an experiment, but it soon passed the experimental stage and became a full fledged department of the fair, with a eugenics exhibit from the Kansas University as an additional feature.

The contest form seems to be the most acceptable, so "Fitter Family" contests have been arranged for four succeeding fairs with an ever increasing interest on the part of examining staff and the people.

When the "Fitter Family" plan was launched there were many who prophesied its failure. "You can bring babies to the fair for examination because they cannot help themselves but you will never persuade the fathers and mothers to come," said more than one of these conscientious objectors, but the parents do come, bringing

with them their little broods, sometimes more than a hundred miles, spending the entire day in the eugenics building and departing late with words of gratitude to the management and specialists who give so willingly of their time and talents. No medical advice or treatments is given at a Fitter Family contest, and no one obviously ill is admitted. This is in no sense a clinic but each individual is informed as to his condition and advised as to how his health can be improved.

Publicity is directed to secure the entry of well-bred families in normal health. We believe we are following the policy of all other departments of fairs when we ask for a competition of the best families in the State. The horticulturist brings his best fruit and his loveliest flowers, the agriculturist shows his perfect grain, the animal breeder displays his finest animals. Why not invite parents to bring their handsome daughters and manly sons to stimulate competition in the rearing of better humanity?

The conscientious objectors also prophesied that the well-bred people would not enter these contests, but they do. It is really surprising to look over the statistics from four contests at the Kansas Free Fair and note the number of college graduates who accept this unequalled opportunity to secure thorough examination by experts. Out of one hundred families we have not had a single illiterate parent and few record less than one year of high school.

When I carried the "Fitter Family" plan to Savannah, Ga., recently, even the people who were most enthusiastically in favor of the idea declared that only the "poor whites" could be expected to come to the fair ground for examinations. When reminded that Kansas responded with her best families, they said, "That might be possible in the North or West but not in the South." But a summary of family histories at the close of the Tri-State Fair, at Savannah, where the examinations were held, disclosed the fact that the "poor whites" were missing altogether. The average of education showed about the same as in Kansas. The occupation of the fathers were quite similar also. Lawyers, clerks, mechanics, bookkeepers, school teachers, with a liberal sprinkling of farmers, were in the majority.

"Turpentine farming" was a new occupation to any one from Iowa but it was a "turpentine farmer" who missed the first deer hunt of the season to bring his family of wife, seven children, grandmother, grandfather, and small niece to the Tri-State Fair

for a "Fitter Family" examination. They missed most of the fair amusements too, but the mother declared it the most profitable day she had ever spent on the fair ground.

We have learned through our try outs of the "Fitter Family" plan that people are ready to accept education along health lines if it is presented to them in a practical form that can be easily understood. We have also learned that the study of eugenics may be made popular by the use of plain English, simple charts, attractive exhibits and the personal applications of simple truths. We are convinced that the lack of family pride in family fitness is largely due to ignorance and that a little stimulation of the right sort of family pride will help to bring about better matings and thus help to solve the divorce evil.

The "Fitter Family" plan is far from perfect but it seems to point in the right direction because it is awakening the parents to the need of bringing up their own health standard, as well as that of their children, to show them the need of trying to circumvent by proper matings the bad heredity for which they are not responsible.

THE CHILD AT SCHOOL

MARIE TURNER HARVEY
Kirksville, Mo.

In a series of conferences recently, four sectional meetings of the Missouri Federation of Women's Clubs and an educational conference of unusual interest where were gathered the rural teacher, the county superintendent, the college and the university man—it is significant that emphasis was given to the need of "homes," homes in both town and country that would play their part in American life as effectively during this reconstruction period as did the average home of the nineteenth century. There was not a word about these homes from the standpoint of the architect—about the beauty, convenience and cost of these homes—but much about "home influences." In every discussion by club woman or educator were heard such phrases as: "The slipping of home influences"; "the home's failure to assume its responsibility," etc., all of which impels me to think of the topic assigned me, "The Child in the School," in its relation to the rural home of today and tomorrow.

There are 8,000,000 children in the schools of America, the large majority of whom are getting their preparation for the business of life in the one-room-school type. It is of these children we will speak briefly who, if they are to be understood and dealt with fairly, must be seen in their homes as well.

Whether they live out on the open prairie or in the rugged section, in the main there are long distances to walk where they are exposed to every kind of weather and worse dangers.

The little schoolhouse of familiar architectural type graces the center of the traditional least valuable acre of ground in the district. This land may be so flat that children cannot play out doors after a rain or thaw; or it may be so rolling that a ball ground or volley ball court is an impossibility. Toilet buildings are exposed and in disgraceful condition—a menace to health and morals as well. No evidence of the wealth and beauty of Nature is visible about the premises. So poorly has this school served its children the past twenty-five years—such a laggard on the road of educational progress has it been, that the parents of today are content to house their children also in a building badly heated, badly lighted, ill-equipped, with dirt and dust in profusion, since the sanitary conditions depend upon the ideals and energy of the teacher with whom a thrifty school board of three directors has contracted for teacher and janitor in one.

Poverty and ugliness are in evidence at every turn, and the young teacher with training finds herself so handicapped by these conditions, community traditions and inertia on the one hand, and the official demands on the other that she throws salary consideration into the discard and escapes to the town school at her first opportunity. These children, then, are subjected to the annual rotation of teachers, the majority of whom are too young to qualify as voters, who themselves have had similar elementary training, and who, in event of having had four years of high school work, have been impressed with the transcendent importance of the "Course of Study." The young teacher, thrown wholly on her own resources, there being no guiding supervisor, with commendable zeal but lack of judgment too often *fails to adapt this "Course of Study" to the needs of the children in the school.*

The difficulty of adapting this arbitrary plan can be seen in the following explanation: In a number of states, the Course of Study provides that in 1922-1923, let us say, the "A" class is to be

composed of such seventh and eighth grade pupils as may be enrolled and *all* must study the *eighth grade work;* the "B" class, composed of fifth and sixth grade pupils, must pursue the *sixth grade* studies. Fourth, sixth and eighth grade classes are conducted this year *regardless of the fitness of the pupils for such work.* In 1923-1924, third, fifth and seventh grade classes must be organized. Quarterly examinations are sent throughout the State, accompanied by such advice as this: "If your pupils have been properly taught, they will pass the examination." Something of the difficulties that confront both teacher and children in "covering" the work of the "grade" in a quarter of six weeks if the school term be six months, and in eight weeks if an eight months' term, must be apparent even to the casual observer when it is recalled that the daily program in this type of school allows from eight to fifteen minutes for a recitation.

In the average farm home, industrial conditions so absorb the time and energy of the parents that "education" is left to the school, and progress is measured by the "report card." With such a program as just described, what can the young teacher do to help her pupils learn *how* and *what to read?* What can she do towards helping them form habits of right living and straight thinking, and develop in them a community spirit opposed to the extreme individualistic attitude characteristic of all rural peoples? How can she give them a vision of the ideal country home with ambition to possess one and become a worthy inmate of such a home?

Enough is suggested to show that the needs of these 8,000,000 children in the open country are matters of serious concern to the nation at large; that since these 8,000,000 embryonic citizens will be the home-makers of tomorrow, in justice to them and in the interest of national welfare, we must exert ourselves to secure for them reasonable educational opportunity.

We are pretty well agreed on the necessity for a complete reorganization of rural education involving sane consolidation, a larger taxing and administrative unit, increased aid for the elementary schools and a new type of teacher *in residence* for such schools, a teacher of scholarship and culture with ideals of service to the individual and the group.

There are thousands of one-room schools in the United States today and many thousands of children who must get their elementary training in such schools for many years to come. This being the

case, if you accept Dr. Butterfield's statement that "The American rural problem is to maintain upon the land a class of people who represent the best American ideals in their industrial success, in their political influence, in their intelligence and moral character, and in their general social and class power," and believe with Dr. John Dewey that "Education is the fundamental method of social progress and reform," you will agree that public effort could well be centered on ways and means to prepare this much needed teacher-leader and attract him to this field of service by guaranteeing such salary as will allow decent living and independence in old age; *freedom* to readjust the traditional "Course of Study" and his entire procedure to the needs of his community, for no two communities present the same problems, freedom from the endless red tape that defeats the purpose it would serve.

The late Theodore Roosevelt is quoted as saying, "I have always had a horror of words that are not translated into deeds, or speech that does not result in action; in other words I believe in realizable ideals and in realizing them, in preaching what can be practiced and then practicing them." Supported by such authority, I shall sketch briefly some "realizable" possibilities for children in these schools today as demonstrated in the Porter Rural School district, Adair County, Missouri.

The Porter School district includes nine square miles of prairie farming land lying contiguous with Kirksville, a town of 10,000, and supports a population of less than two hundred.

In 1912, a one-room shack built by a jack carpenter some twenty years before, was the accepted educational institution where eight or ten children were compelled to spend eight dreary months. The house, yard and outbuildings were everything they should not have been. There was absolute lack of coöperation, local initiative and most tragic of all—lack of faith in the possibilities of bringing about a permanent régime of progress through "education."

In 1918, there was a remodeled building, a progressive school giving two years of high school work in addition to the elementary course, a poultry club, a community band numbering twenty young people, an active Parent-Teacher Association, and an inter-denominational Sunday School which was in fact a spiritualizing influence in the community.

In 1921, the president of a Normal School, Stratford, Ontario, who visited this school in 1912, requested the loan of lantern slides

depicting certain activities and suggesting progress in this school, to be used in a Rural Life Conference. The following excerpts from the notes accompanying the slides are self-explanatory:

a. "I wish in the interest of your Conference, you might have spent yesterday in our school room. The occasion was the closing of the formal school year, and an impromptu program was rendered by the elementary pupils under the leadership of a little girl of twelve years, said child arranging the entire program, making all announcements, directing so that all moved smoothly. Not a child in the room knew the day before what he might be asked to do. The high school students and their parents, together with the parents of the elementary children, were interested spectators and followed every development keenly, sympathetically and joyfully. It is obvious this program was built from the various things they do at school daily and I must restrain myself not to describe it in detail. However, the closing feature was a demonstration of folk games followed by a treat of ice cream and cake served pleasingly, a complete surprise to school and guests. The cakes were made by the high school girls (the beginners of 1912) and for the first time the high school group of girls and boys assumed full responsibility, not permitting tired mothers to appear in the basement."

b. "This suggests the possibilities in making such buildings comfortable, attractive and suitable for their purpose, with moderate outlay. It is sent because our reform began within, and under the continued influence of a clean, orderly house with good pictures and books, with piano and victrola furnishing good music, and with public exercises always growing out of the regular school work, both children and their parents responded splendidly. The gray of country life was brightened, homes made more comfortable and attractive, and the town is no longer the goal of their social ambitions."

c. "Tenancy has disappeared. Families not large, but children are well reared. Not a death among the young and but one elder died during the nine years. There were only two epidemics, one measles, one influenza, both brought in from outside by visitors. School was closed a month in each case to give children time for full recovery. Possible, because of resident teacher. So much for health work."

d. "One hundred per cent of elementary graduates determined to have a four years' high school course. Some are working for more. Entrance age for high school has been greatly lowered; the marriage age has been noticeably raised. Both as it should be."

e. "At first, strictly a school organization, this band is the social group. It absorbs and socializes the new comer who may not be of school age; it has given its members quite unconsciously the habits of team work concentration, coöperation. Tired parents drop in on Saturday nights and listen to really good music, as we have the best band in Adair County, not excepting Kirksville. Forty persons came last Saturday night because 'Glen' was home from the University, Glen being one of those 'unpromising looking youngsters' that you saw. He is a fine young chap now, attending the College of Engineering. Glen played the clarinet in the Porter band and now is a member of the University band. I might add that during the band practices Saturday night, several 'dads' slipped off to Kirksville and brought out seven gallons of ice cream. By the time the concert was done, mothers were bringing in trays loaded with well-filled dishes, a treat to the tired young folks for all had worked hard that day on farm and in the home. Innocent pleasures, these! And they tie the young people to home, school and community."

The progress made in this district in one decade demonstrates that "Education is the fundamental method of social progress and reform," and should make it clear that the present outstanding need of the rural children in school all over the country is,—*the qualified teacher, with ideals of service to the individual and the group.*"

THE BOY AND GIRL OF 'TEEN-AGE ON THE FARM

NAT T. FRAME
University of West Virginia

In order to be in keeping with the "church" atmosphere of this conference, I have chosen a text from the autobiography of President G. Stanley Hall: "I have always been grateful not only that my early life was passed in the country and on a farm but in a community where life was close to nature and the simple virtues of industry, frugality, and clean living were taught and exemplified.

. . . Children had some part in almost all the activities on the farm which combine so many elements of the physical, industrial, civil and religious life of the citizen voters contemplated by the framers of our political institutions."

If all our country communities had in them the educative influences for good which President Hall thinks he remembers from his 'teen-age days there would not be the need for such country life programs as we have been discussing.

Since we seem to be in agreement that the educative influences in many country communities at least are not satisfactory in their influence on the boys and girls of 'teen-age, I can perhaps make some contribution by suggesting in detail what is being done in my own State to meet this situation.

Realizing that the responsibilities primarily rest with the local community, various State agencies in West Virginia have been helping the country communities to score themselves, using for such purpose the outlines in Extension Circular 255, familiar to most of you. As a sort of manual of suggestions for country leaders anxious to raise their score we have prepared a circular entitled "Helping the Country Community Saw Wood on Its Problems," Extension Circular 265.

The self-analysis of these different opportunities almost always brings to the fore as a major problem of the community "what to do with the 'teen-age group," which is answered by our 4-H club work.

To indicate to you what is the challenge of the 4-H club work to the 'teen-age youngster, I am passing around a manila folder of 4-H Suggestions, containing a selected few of the fifty monthly leaflets which make up a complete set of 4-H Suggestions.

Please notice the appeal to the youngster to come along because the 4-H club members have such good times. Notice in the suggestion entitled "A Club Picnic" the pictures of a bunch of Websterites at such a picnic; and in the 4-H corner of the third page notice what the different club members say. Likewise in the suggestion entitled "Stunts," and others. These leaflets tell in the words of the club members themselves about the fun they have had in carrying on their 4-H club work. As to have a good time is a very dominant motive in the minds of the 'teen-age youngster, this challenge appeals to them and helps to tide them over the drudgery of the work in connection with certain other activities.

But right along with this "good times" motive is presented the "money" appeal. The same leaflet that tells about a club picnic also asks "how about a little money" and emphasizes the "jingle-jingle of the coins" in the pockets of club members who have been successful with the projects. So leaflet entitled "A Desk," and the one on "The Harvest," and "Next Year," and the "Corn Project" circular, and the "Sewing Project" circular, all emphasize the productive side of club work, measurable in dollars and cents.

Then gradually the leaflets begin to emphasize higher motives of service; as for instance, in the ones entitled "The Heart H and Old Reliable," and "The Church in the Wildwood," and "Ambitions," culminating in the 4-H Chart which sets forth with some definiteness certain earmarks by which may be determined the boys and girls who know enough—the Head H; who can do enough—the Hand H; who have right ideals—the Heart H, and who have the health to make their Head, Hand, and Heart of real service—the Health H. Only those boys and girls who by definite tests have been found to measure up to these standards are awarded the 4-H pins. These examinations and awards are generally made in connection with a series of county camps held in the different counties each summer.

A complete set of fifty 4-H Suggestions not only makes the appeal to the 'teen-age children as suggested above, but in the whole series there are definite suggestions and self-activities and self-development which if followed up will prepare a youngster to pass the 4-H test; as for instance, special attention is given to Head development in the Suggestions entitled, "The 3 R's," "Magazines and Papers," "High School." The Hand development is emphasized in "Straight Furrows," "Skill." The Heart development in, "A Square Deal," "Service," "Beauty." The Health development in "Crusaders," "Scales," "Health Habits."

Number 50 of the series entitled, as you will notice, "Leadership," attempts to carry over the eighteen-year-old youth into active constructive community work, and to start them along a new line of self-development toward the 3M goal which cannot be reached before the early twenties.

Dr. Carver has said that the proof of any philosophy is that it works. The proof that this plan of stimulating and educating the 'teen-age youngsters "to learn to do by doing" is fundamentally correct is proven by the fact that it is working.

CHILD LABOR ON THE FARM

OWEN R. LOVEJOY
General Secretary of the National Child Labor Committee

The National Child Labor Committee has been engaged for nineteen years in attempts to improve conditions for working children. Starting with a study of conditions in mining and manufacturing operations where the abuse of child labor seemed most grievous, the work of the committee has gradually broadened and its consideration of other forms of child employment has continually increased. The fact that the census of 1920 shows that 1,060,858 children are still employed and that a majority of these are engaged in agricultural pursuits compels us to definitely face the problem of children in agriculture.

In fact this committee has for a number of years been impressed with the importance of attempting first, to understand, and then where necessary, to improve the status of these children. In making these studies which we have now conducted in the rural communities of some eight or ten States, we have been led to clearly distinguish between two types of agricultural occupation. In order to do this and to make sure that we were arriving at valid conclusions from the data gathered, we have made it a point to employ for our rural studies only those familiar with rural life in America. For example, there are with me at this conference, Mr. Wiley H. Swift, a farmer from the mountains of North Carolina, Mr. Charles E. Gibbons, a farmer from the rich fields of Ohio, Miss Sara A. Brown, a farmer from Iowa, and Miss Clara Armentrout, a farmer from Tennessee.

There is a clear line of demarcation between the old type of American farming in which boys and girls labored beside their own parents in a variety of agricultural pursuits, differing according to the locality and the season, and the newer type of American agriculture in which special crops are produced under conditions that show marked similarity to industrial occupations.

As to the first, the National Child Labor Committee believes that child labor on the typical American farm can never be successfully combated except through a general improvement of the conditions of rural life; through a rejuvenation of the rural school; through the extension of fair opportunities for religious instruction,

social contacts and healthful entertainment in rural communities, and in those rare cases where children fall into error, through some organized community agency corresponding to the service of a juvenile court and its probation system.

One of the most urgent needs of the present day is an extension of a movement for consolidated schools so that the meager equipment, impoverished curriculum and low-paid, untrained teacher may be replaced by educational facilities corresponding to those offered in our urban communities.

By this we do not mean an attempt to carry city methods and city educational content into the country; quite the contrary. The educational system for rural children should be indigenous. It should as far as possible grow up from the soil itself and the community should be enlisted in efforts to make the school life of the child integrate with his activities outside of school. If I were to attempt to teach a one-room country school today, I should insist on enlisting every farmer in the school district as a member of my faculty and compel him by the very eagerness of the children of the school district, to answer the thousand questions that would be put to him as to his methods of farming and his reasons therefor. This would not only add to the interest of the children in their book studies by giving definite connection with the life of the community but in addition would cause the farmers of the community to feel that the school belonged to them, that the children belonged to them and that any contribution made to the up-keep and improvement of the school property and enrichment of the school curriculum would be in the nature of community educational insurance.

Much concern has been expressed in recent years about the drift of rural people to the cities. Whether this should be a matter of concern or gratification is a question. Obviously with the improvement in agricultural machinery and processes, fewer hands are required to take care of the typical American farm than in former years, and there is no point in urging people to stay in the country or advocating a "back to the farm" movement simply because of the danger that too many people will go into the city.

On the other hand, it is a serious question whether the type of people who are leaving American farms does not represent the type greatly needed in developing and maintaining that spirit of vigorous life by which rural communities in America have heretofore been characterized. The rapid development of farm tenancy in many

sections of the country, even in the Southwest and Northwest, presents a serious problem. In many instances, doubtless, farm owners leave the farm and go to the village or city not for the sake of ease and personal comfort, but because they recognize they have to work harder and longer and receive therefor fewer educational and other social privileges for their children than are secured by those who live in the neighboring towns. The farmer is something more than a farmer and has the same right to demand the best opportunities for his children as any man engaged in any other occupation. Frequently when these farm owners leave their farms and the neighborhood becomes peopled with tenants whose tenure is sometimes brief, they leave behind the schoolhouse, the church, the lodge-hall, the other social centers, and sometimes these fall into a state of deplorable neglect.

There are no doubt many instances in which children working on the old-fashioned American farm are victims of exploitation, overwork, unwholesome sanitary conditions, mal-nutrition, bad housing and other social deprivations. But even so, one can recognize the impossibility of approaching the typical farmer with the demand that the age at which his child shall begin to work on the home farm or the hours at which he shall labor, shall be limited by law. It seems to us this problem can be approached in a more direct and less offensive way. We believe that with few exceptions the farmers of America who belong to this class will be glad of a coöperative approach to the improvement of their local schools and other social agencies and the development of such opportunities as they seem to think conserve the health, morals and other social assets of the childhood of their community. That this kind of service may be increased and extended we believe the Country Life Association and all other agencies should coöperate with the county agents and home demonstrators employed under the Federal law to teach agricultural methods, to encourage boys' and girls' project clubs, and otherwise to attempt to enrich the conditions of rural life. I am glad on behalf of the National Child Labor Committee to pledge our coöperation to the fullest extent.

On the other hand, there is a new kind of child labor in agriculture which has been growing with astounding rapidity in recent years. I refer to a type of agriculture almost completely controlled and dominated by corporation and financial interests not concerned with agriculture itself except in the processing of its output. The em-

ployment of young children for long hours in the sugar beet fields of Michigan, Colorado, Western Nebraska and other States; in the rich onion fields of Ohio, in the cranberry bogs of New Jersey, in the truck gardens all along the Atlantic seaboard, in the fertile fields of Maryland, and in the cotton fields extending from the Carolinas on the east to the Imperial Valley of California, presents a condition of labor quite remote from that with which children on farms two generations ago were familiar. Much of this labor is performed by transient families recruited from cities and villages, employed under contract for the season and then left to return to their city homes at its close. The extent to which this kind of labor has developed is almost unknown. In Michigan last year, the National Child Labor Committee found 1,358 children between six and sixteen years old, employed in the cultivation of sugar beets. This represented the employed childhood of 681 families and the investigation covered approximately one-seventh of the area devoted to this crop. Many of these families came from Detroit, Toledo, Cleveland, Louisville and more remote points. During the present year, according to the recent statement of the president of one of the leading sugar companies of Michigan, 25 per cent of the hand work in the sugar beet fields was performed by Mexicans. These families are employed under contract for the season, the number of acres allotted to any family depending with almost invariable precision upon the number of children six years of age and over. Similar conditions are revealed in the onion fields of Ohio where many of the laborers are recruited from the hills of Kentucky and Tennessee.

Perhaps the most serious phase of this problem is the denial of educational opportunity to this large number of children. They are unwelcome in the schools of the community because they are often backward and often "foreigners." When they return to their own city at the end of October or November or the middle of December, planning to return to the fields again in April, the period of educational opportunity seems too brief to interest them and their parents. Furthermore if they enter the schools, they do so retarded and become an embarrassment to those responsible for advancing children in their grades.

Second only to this is the menace to health. The long hours of labor at monotonous tasks, often in the blazing sun, sometimes in the face of wind, rain or sleet, is exacting enough in itself, but at

the close of the day many of these children are forced to return to their living quarters in some abandoned shanty or stuffy cabin, quite unfit for human habitation but offering them the only protection they have during what their employers term "their summer vacation in the open country."

The Children's Bureau in its study of child labor in the beet fields of Colorado two years ago, made the following significant observation: "Seventy per cent of over 1,000 children examined had postural deformities and malformations apparently due to strain." Clearly this type of child labor in agriculture is closely akin to child labor in commerce, manufacturing and mining. In describing the beet fields a year ago, Mr. Gibbons, who had familiarized himself with the actual conditions, called the beet field "a factory without side walls or roof." The position this committee has taken is that no need exists either on the part of the employing corporation, the farm owner or the contracting family to justify this exposure of child life and that the laws of various commonwealths instead of ignoring or specifically exempting farm labor, should definitely provide a minimum standard of protection against these abuses. We have suggested that where children are employed otherwise than on the home farm, no child under twelve years of age shall be contracted to work, that children from twelve to sixteen shall be protected with an eight-hour day and that no children under sixteen shall be employed at a time when the schools of the community are in session.

In such a campaign for legislative protection as supplementary to the constructive social activities to which we have already referred, the National Child Labor Committee eagerly solicits your active coöperation.

THE FARM PARENT

ALMA L. BINZEL
Federation for Child Study

Were the audience before me composed of farm parents, I should enjoy discussing with it some facts and principles of mental hygiene involved in the intelligent and hence successful management of farm children. But, since the function of this audience is to consider ways and means of making the knowledge of mental and

physical health readily available to rural communities, we must deal with other matters.

I do not know who began it. I only know that as long ago as 1563, the comparison was made. Roger Ascham, the scholarly schoolmaster of England's royalty, expressed it thus: "And it is a pity that commonly, more care is had, yea and that among very wise men to find out rather a cunning man for their horse, than a cunning man for their children. They *say* nay in *word* but they *do* so in *deed*. For to the one they will gladly give a stipend of 200 crowns by the year and are lothe to offer the other 200 shillings. God that sitteth in heaven laugheth them to scorn, and rewardeth their liberality as it should: for he suffereth these men to have tame and well-ordered horses but wild and unfortunate children: and therefore in the end they find more pleasure in their horse, than comfort in their children."

Since a crown is worth $1.22 and a shilling 24 cents, the trainer of England's horses received five times as much as the teacher of her children! Roger Ascham was, however, not the last to be struck by this disproportion in the expenditure of money in behalf of animal and human creatures.

Journeying from state to state in the pioneer efforts at a more enlightened parenthood, the stories that greet me are similar to each other and to the Roger Ascham one: "*so much* for better bee-, poultry-, sheep-, hog-, cow- and horse-raisers; so *little, little* for better infant-, child-, youth- and maiden-rearers."

Lips are often oratorically eloquent in behalf of the latter while purses speak effectively only for the former. Yet it is commonly supposed that fine children are the greater asset to society and that they yield the richer personal satisfaction to parents. Wealth of hive and flock and herd may and often does contribute to a richer family life; that it doesn't always do so is one of the tragedies of farm life.

That changed emphasis is needed is admitted; how can it be achieved? Primarily by a re-birth of the leaders and administrators in vocational and agricultural education; secondarily, by a reconsecration of leaders and administrators in home economics education to the needs which studies of modern family life reveal so that both "will say in word and do in deed" to show their interest and belief in parental functions as worthy of study and training. Thus only

can greater and more numerous successes in rearing of children be assured.

Among the specific changes that will be wrought by such re-birth and re-consecration are the following:

1. The annual Farmers and Homemakers Weeks will be re-christened "Homemaking and Farming Weeks." Such change will promote joint interest in *parallel activities* instead of challenging attention to *different workers*. Moreover the changed order will compensate for the many years in which homemaking has been relatively neglected.

2. The contents of the programs will be changed for both general and section meetings. Out of a total of eleven pages, many a printed program for section meetings devotes nine pages to farming and two pages to homemaking activities.

Many of the programs for general sessions ignore the homemaking problems entirely or limit their consideration to a small fraction of the total time. Small wonder that the following conversation took place! Said a farmer to his wife as she was preparing to leave the three children in the care of the grandmother for the day, "When you women know as much about *your* children as we men know about *our* pigs and potatoes, you women will be as successful with your children as we men are with our pigs and potatoes!"

This differentiation in possession and superiority in achievement is to be eliminated in part by having men and women listen together to the discussion of parenthood—its joys, opportunities and responsibilities. Most farm as well as city children have too long been half orphans! In programs, it is not unusual to find that whereas eleven half days are given in two years to *poultry alone* only thirteen half days are given to *all* the problems of homemaking. Now either poultry is more important or more difficult and hence entitled to so much attention, or else it has had a backing in program making which home-making has lacked!

3. But the content in the program for the home-makers must also be scrutinized by the Home Economics staff. For note the trend in this schedule:

1922	Physical Health and Nutrition.....	13 talks
1923	" " " "	11 talks
		24 talks

1922	Clothing, textiles, millinery.....	11 talks
1923	" " "	6 talks
		17 talks
1922	Mental Health of Children.....	3 talks
1923	" " " "	0 talks
		3 talks

Is child nature so simple, are the problems of its wise management so easy that one-eighth and one-sixth of the time allotted to the others is sufficient?

Please do not misunderstand me. The Home Economics Departments are to be credited with a fine contribution to the growing interest in the physical fitness of the children of our rural districts. And this in spite of the serious handicap of limited funds and workers in comparison with those assigned to animals and crops.

This handicap revealed itself several winters ago at one of the annual Farmers' and Home-makers' Weeks. A film entitled "Partners" was released. The theme was worthy, the plot sustained; the scenery attractive, the acting convincing. The four-footed live-stock performers were physically fit prize-winners; the two-footed human creatures were visibly below standard—of scrub appearance. The hero was an uncorrected mouth-breather, yet he was shown studying by lamplight until midnight a weighty volume labelled "How I Brought Up My Calf"! The other children were likewise poor of posture and underweight, yet at the banquet in their honor they were served with steaming cups of black coffee!

The tragedy in the filming of "Partners" lay partly of course in these groups of physically handicapped children, but more so in the fact that the learned professors of boys' and girls' club work were ignorant of the standards for the discrimination between scrub and prize children, for doubtless a few of the latter variety could have been found in the country in which the scenes were laid.

4. The fourth change indicated then is that increased appropriation for homemaking education which will make possible sufficiently large campus and extension staffs for the education of parents in the standards and methods of physical and mental health of developing child-life.

The Smith-Hughes funds for both agricultural and industrial education are many times larger than those for homemaking education. It is futile to bemoan the mistakes of the modern parents

in rural and other homes while we continue to avoid preparing them to do better. From the changes suggested in the name and programs of the annual meetings on the campuses, the increases and differentiations in the service of campus and extension staffs we may expect a new vision and a new goal: that of intelligent, inspiring partnership in the rearing on farms of healthy, happy, worth-while children alongside of the other fine crops and creatures.

Rural parents are ready and eager for help. When we give it in generous measure Roger Ascham's indictment will no longer be valid. May the American Country Life Association help to bring about this elimination in the interest of a fairer family life in the rural regions to which its services are dedicated.

INFLUENCES AND INSTITUTIONS THAT AFFECT THE HOME LIFE ON THE FARM

THE RURAL CHURCH AND THE FARM HOME

ALVA W. TAYLOR
Board of Temperance and Social Welfare, Church of Christ (Disciples)

In the days of our fathers the neighboring church and the market town were the only places where country folk could meet for social intercourse. Religion profited as the beneficiary of social interest. To-day good roads have reduced the time factor in travel and brought things that were once a half-day distance down to an hour's auto ride. The farmer now has the movie show, the high school with all its social accoutrements and the various associations and clubs for youth, women and men, together with the chautauqua, the winter lyceum, etc. Thus the rural church is no longer a necessary meeting place. It must now depend more exclusively upon its religious appeal.

As measured alongside other community institutions the average rural church of to-day belongs to a passing era. School, road, lodge, club and all other rural social interests find their common bond in the community relationship. The church alone persists on the basis of an interest aloof from that of the community. Its bond of fellowship is still sectarian. If partisans of concrete, dirt and rock roads each banded themselves into road sects and built competing highways we would have, from the standpoint of social expenditure and community efficiency, a situation not far different from that in rural church life. Or if the schools were built, not upon the basis of a neighborhood or geographical unity, but upon that of partisan educational theory the analogy would be exact. We would not expect as good schools in the one case nor to get far with road building in the other. Neither do we get efficient churches in the rural communities by sticking to the old sectarian basis in church association with its dividing of community interest and consequent weakening of support.

The distinguishing characteristic of rural life to-day is that of community interest. The old provincialism yields to it in just the measure that improved means of communication makes it possible. Good roads, the automobile, the telephone and the rural mail man have brought with them a new epoch in rural social life. With the going of the old provincialism goes also a large measure of the primitive individualism that marks a life of isolation. The farmer is still all too individualistic for his own good, but the coming of community spirit is knitting some social ties over his one time rather star individualism and he is learning to coöperate. It is a moral anomaly that the institutions of that religion which teaches love and brotherhood should resist so stubbornly and remain the only rural social institutions built upon schismatic and partisan lines. They ought instead to be the leaders in all that makes for the fraternal and coöperative community and seek to incarnate the spirit of unity and coöperation in effective working organizations in neighborhood life.

The old sectarian spirit persists as a centrifugal force throwing molecular social organizations outward from the common ground of community interest. The new community spirit is a centripetal force. The improved means of communication furnish its driving power with adequate instruments of expression. If sectarian religious organizations refuse to yield to it and obstruct its ongoing they will be left as a sort of vestigial survival, marooned in neighborhoods that no longer exist as such.

The community church movement is a spontaneous uprising coming in response to this sweeping new community interest. It has no founder, no outstanding religious leader, no commanding single personality, no creed, no national or party promoting organization. It is in no sense partisan; it reverses all religious precedents.

Existing religious denominations grew out of the rebellion of individuals against outward forms of authority; they were protests against overhead dictation in creed and polity. The community church movement is a return, not to authoritative creeds and ecclesiastical organizations but to a common fellowship of Christians. In the protest against authority there was no fundamental protest against external bonds of fellowship. Men still wrote creeds to impose upon each other and upon posterity; their protest was not against external bonds as such so much as against the particular

bonds existing. Even those ultra-democratic denominations who eschewed all written creeds and historic polities turned from them to erect concepts of scriptural teaching and apostolic precedents quite as fast and hard, though unwritten in formal fashion, as any erected in more formal manner. The community church movement rises in response to no creedal or other intellectual discovery but in response to local community need.

The Protestant movement has not only run its course so far as formal organization on behalf of liberty is concerned, but has far over-run its usefulness. The freedom of the individual to think in his own terms and to worship according to his own conscience has long since been won. The things that brought the various great denominations into being no longer function in any moral way to hinder fellowship across denominational lines. Each recognizes the others as Christians and the ethical and spiritual teachings of the Gospel alone are held to be matters of real moment. Men of all evangelical creeds are coming to be willing to grant to each person full liberty in individual opinion and to seek fellowship in the common religious tasks. In other words, the protests against external authority has won its battle and men of all creeds feel full personal freedom, but the organizations under which freedom was won persist to divide these freemen. The community church movement is the first step in a genuine social movement to break down these ancient walls of division and unite all free disciples of the one Master in a full fellowship of worship and service, each respecting the beliefs, opinions and practices of the other.

There is nothing in the things that divide evangelical Christians that would give moral benefit to a single person, regenerate a lost soul or lift the moral welfare of a community. There are things there, however, that divide communities and even run dividing lines of religious interest through families. In so far as emphasis upon these non-moral, non-social differences persist it avails only to slow down moral effort, confuse religious thinking and prevent social coöperation for the common weal. But there is enough in that which is held in common to redeem men gone wrong, to unite communities in coöperative effort for the common-weal and to save the world. Cannot we build upon the solid foundations of yesterday's experience without projecting the warring lines in battles won across our new frontiers?

The farm home remains to-day, with all the changes brought

by increased facilities of intercommunication, the most coöperative of all American homes. The rural family still lives more to itself than any other. The farm youth dwells nearest nature and has more time to think and to form good resolutions and to plot a future under the inspirations of the ideal. Having a part in the common tasks of the household they can most easily be won to programs for the common good and made leaders of the common weal. In no modern home does religion have to-day so large a field and so fruitful a soil for cultivation. The fact that rural churches persist without adequate leadership, with only occasional services and with no programs beyond that of the most primitive kind is eloquent testimonial to the native religiousness of the farmer. City churches would quickly perish under such inefficient workmanship. So when the rural church fails religious work fails right where its chances for success are greatest.

It is a notable fact, as revealed by the rural surveys, that the present day rural church is failing to enlist youth—especially boys. The average of church membership for boys under twenty-one is only about one for every twenty old enough to join on his own volition. That for girls is better, but will average little over ten per cent. The modern youth craves action. He lives in the new world. The things of yesterday may hold his parents through the gripping power of tradition, but they do not command him. He is not less moral than were our elders in their youth, but he is more independent. The more active social life of our time together with the increased accessibility of amusements and recreation makes the inefficient and belated program of the average rural church seem poverty stricken indeed. The coming of the automobile to the farm home has lowered attendance upon the rural Sunday School in a marked manner. With the increase of diversions that have at the best no moral value, and at the worst a positive disintegrating influence, there is all the greater need that the church increase its grip on the mind of youth and its power to hold it to religious idealism.

The average rural church, competing with two or three others in its community and rendered weak and inefficient by the competition, cannot furnish a program that will do this work. The community church offers a way out. It makes possible the mobilizing of all the religious forces of the average rural community and in such unity there is not only the strength of numbers and support but

the added moral force of the new community spirit. Religion can enlist the moral power of the new spirit of coöperation through some such unity of effort in the local community. It can garner support for a resident pastor who can in turn shepherd the flock and give to the institutions of religion the same chance at efficient activity that we give to school and business and industry. The social life of the community can be centered about the church and a large draft made upon the native social interests of young people to carry religious idealism into their affairs. The church that can enlist the Christians of a whole community in a common worship, and service on the basis of a common faith in the Christ all believe in, can make the Christian religion the most potent force for good in that community.

THE RURAL SCHOOL AND THE FARM HOME

KATHERINE M. COOK
U. S. Bureau of Education

There is apparently no better evidence of the existence of a close permeating influence between the school and the home than is offered by the excellent program to which we have listened. After hearing the series of speakers that have occupied places on the program last night and to-day, I find myself near the end of a perfect day so far as a perfect program is concerned, like a man without a country. I came to this meeting with a prepared speech which has been delivered in sections by different speakers, beginning with the President's address last evening. Since I have discarded it and the hour is late, may I summarize briefly in the shortest possible time a few points which seem to me of special importance in considering the relationship between home and school life on the farm?

1. The school is the only institution beside the home under whose influence all normal children come. The school is indeed the child's other home nine months of the year, five hours of the day. Unless the interests of these two dovetail with perfection or approximate perfection the welfare of the children suffers. Any organization then, which has in mind a more satisfying life on the farm, must consider of primary importance the promotion of mutual appreciation and understanding between the home and the school.

2. I am convinced that however much those of us interested in

the welfare of farm life from the outside may do or say, real progress in rural education will come only when there is a demand for it on the part of the farmer himself. For years fruitful work has been done by friends of more satisfactory farm living, but to too large a degree the farmer himself has not taken the initiative or aggressively demanded better schools for his children. If progress in rural education in the past ten years has proved anything, it is that poor schools are not inevitably the lot of country children. We *can* have effective rural schools and rural school systems—as good as any in the land. Such schools can now be pointed out to unbelievers in all parts of the country. Too many farmers have not thought deeply and carefully on the subject, and are content that their children shall have inadequate school facilities of the kind they themselves had,—adapted to pioneer life but not to modern educational needs. Somehow organizations of this sort must assume the responsibility of awakening the farmer to a better realization of the need of modern and adequate educational facilities for his children in order that the demand for better schools may come from within and not from without the farm group.

3. More intelligence, as well as more money, must be applied to the organization of school systems for rural children. The small district system is too small and ineffective not alone for adequate support but to secure an administrative system that gets results. It isn't that we *cannot* devise an administrative organization that guarantees efficient school system but that we *have not* done so because we have not yet put to work at the problem our best intelligence.

I am confident that farmers spend more and receive less in education returns than any other class of citizens. As an instance of this may I cite the fact that while the farmer pays according to his means as all other citizens pay for the support of State teacher-preparing institutions, only an infinitesmal percentage of the total output of normal schools go into the rural schools to teach. The farmer pays his share of the support of teacher-preparing institutions. The cities reap the benefit of this expenditure because they employ the teachers prepared in the institutions. Similarly the farmer receives very little of value from other higher institutions of learning, universities for example, because the elementary and secondary facilities furnished his children are so poor

that relatively few farm boys and girls have sufficient preparation to reach the university.

4. Another responsibility which an institution interested in a more satisfying farm life might well assume is that of acquainting farm people with the necessity of a school curriculum broad enough to prepare farm boys and girls for life in the variety of vocations which may appeal to them. No narrow school curriculum should satisfy the farmer for his children. From time immemorial the ranks of statesmen, artists, philosophers, professional men, have been filled from farm homes. No position which the country offers is too high for farm boys and girls to aspire to. The road from the farm to all occupations and professions must be kept open, as must be the road from the city to the farm, so that boys and girls, wherever they live, may have free selection of their life work. There are now too many vocational misfits on our farms. This in itself is accountable for much of the prevalent dissatisfaction with farm life of which we hear. Our school curriculums then must be broad enough to give the educational foundation which allows free access to all occupations.

No one needs a liberal education and the kind of elementary and secondary training which gives a background for it so much as the farmer and the farm homemaker. They, more than any others, are dependent on their own resources for recreation and the spiritual life. A love for good books, appreciation of music and the arts, understanding and appreciation of nature, are of primary importance in the rural school curriculum. Our school curriculums must give the prospective farmer his share of "sweetness and light."

To the promotion of a better appreciation of the interdependencies of, and the necessity of mutual coöperation between farm homes and rural schools this organization may well devote its efforts. Much eloquence has been poured forth on the sturdiness of the farm population and what it means and has meant to the welfare of the nation. Devoted reformers, philosophers, and educators, have traveled the length and breadth of the land preaching the inefficiency of rural schools and the importance of educating the future farmer, but it must be confessed that so far little has been done to improve school conditions for farm children. Indeed the farmer himself has not always responded to the appeal nor taken the initiative in the demand for better schools and changed systems. That country boys and girls are not getting fair treatment educationally; that

rural people do not get from the State system and State educational institutions the same service that city people get; that they do not participate in the general benefits in proportion to the amount they pay for school support; that the farmer generally pays more and receives less in educational returns than any of his fellow citizens—these are the truths which must be realized in *farm homes* if modern school systems and equitable educational facilities are to be supplied for rural children.

THE RELATION OF THE PRESS TO THE HOME LIFE OF THE FARM

D. A. WALLACE
Directing Editor of "Farmer's Wife"

Of the various factors that affect the home life of the farm, the press serves chiefly as a contact point which assists the other factors to properly function. The press is the clearing house for rural thought, the billboard on which is written the history of the times, as well as the signs that point the way to future progress.

May I be pardoned, as a member of the press, in making the frank confession of opinion that the press has not yet entirely found itself in the perfection of its service to rural women. If this opinion is founded on fact, my remarks must take the form of suggesting what the relation of the press to the farm home might become, rather than to describe an established relationship that actually exists.

The Roosevelt Rural Life Commission first focussed attention on the important fact that the key to rural progress was to be found in an understanding of the conditions existing in the farm home. Many years afterward the aftermath of the conclusions of the Rural Life Commission is being cured in this, the sixth convention of the American Country Life Association. The press, in merely reflecting the trend of agricultural thought, has been neglectful in its service to the farm women of America, the builders of morale, and the sustaining force in rural life. But, times are changing, and the press in coöperation with such organizations as the American Country Life Association, can do much to right the neglect of the past.

In this great and new country of large accomplishments, we sometimes forget the fact that our agriculture is barely past the

pioneer stage of farming, as compared with older countries. We have been so busy establishing people on the land, we have been so engaged in the making of a living, we have been so absorbed in the mere business of food production, that we have almost lost the proper perspective of what farm life can and should mean. The troubles that have existed in the agricultural world for three years past have brought the American people up squarely to the job of deciding whether agriculture, our basic industry, is to be exploited or properly developed in keeping with the development of our other industries. Continued exploitation means peasantry, and there can be no development without taking into consideration the rights of the farm woman and her family.

The press has kept pace with this line of thought, but, like the leaders in agriculture, still concerns itself chiefly in the affairs that promise larger financial returns to the farmer. There is some reason for this attitude because material comforts and social advantages naturally increase with added wealth. This is true in the country just as it is true in the town.

There is something more than money needed in building a satisfactory rural life, and that something is a developed class consciousness on the part of farm women themselves. It is said that farmers are highly individualistic, but they are now getting bravely over this fault, as proven by the tidal wave of coöperative and organization spirit now sweeping over this country. From this example of substituting group action for individual effort, let the farm women of America take a needed lesson.

In improving the conditions of the farm home, it seems to me that the press should strike up a partnership with farm women. The task in hand is to raise the general level of thought as to the rights of the farm family. This is a matter of publicity. The next task is to perfect a complete and efficient organization of rural women's interests. Here again the press can serve as a useful point of contact, because organization is largely a matter of emulating the example of those who have taken the first step. Every organized movement in this country has been made possible through publicity.

With a correct understanding of the farm family, and with an organized force to deal with these problems, the way is cleared for action. The task of building right conditions in the country then becomes merely a question of carrying the story of the successful State or county or community or home to every other State,

county, community and home. The imitative habit of farm people will do the rest.

The press should serve as the farm woman's window to the outside world. It should reflect rural thought. It should inspire progress through recording progress. It should be the clearing house for information and its motto should be "Service." It should make common knowledge the results of science and research. In these various forms of contact, the press should prove a valuable ally to the farm woman.

As I stated at the outset of my remarks, the press is yet to perfect its service to the farm home. The women of the city enjoy an admirable service rendered by a wide variety of magazines and periodicals. Theoretically, this same service is at the disposal of the women of the country. Practically, the average farm woman does not use it as freely as she might, and for two reasons: First, the expense of reading material is often considered out of the reach of the average farm pocketbook. Second, a style of literature that exactly fits the needs of the apartment dweller or the modern city home is edifying, but not practically usable in the average farm home. The literature that exactly fits the practical needs of the farm home is yet to be perfected, but as current thought centers on the farm home, the press will earnestly strive to keep pace with that thought. I believe I speak for the press when I tell you that the proceedings of this great American Country Life Conference should strike the key to which will be attuned, through all the agencies of publicity, the common thought that on the welfare of the farm home depends the future of the nation.

PUBLIC WELFARE AND RURAL ADEQUACY

HOWARD W. ODUM
University of North Carolina

The thesis of this paper may be stated briefly somewhat as follows: We are seeking, all alike, at this Conference and through our several avenues of work at home, the same ends, namely: Actual contributions to the objective of making and maintaining adequate rural homes and families. These contributions, we judge, ought to meet three requirements: They ought to be effective, they ought to be permanent, and they ought to conform to and fit in

with our structure of democratic government and with the correlation of private and public efforts. We judge further that the real problem of country life, if it be stated as one problem, is that of making the country home and family and the country community representative of the best that American civilization can produce. By this we mean the country home and family with its adequate standards and practices, including the following:

Homes and housing adequate and of the right sort for social development and satisfaction.

Food and comforts, adequate and of the right sort.

Clothing and personal expression adequate and of the right sort.

Educational, religious, and cultural opportunities adequate and of the right sort.

Recreation and the use of leisure time, adequate and of the right sort.

Savings and constructive economy, adequate and of the right sort.

The rural community adequate and of the right sort in which to develop and maintain such standards for homes and families.

We estimate, further, that the effective organization and administration of public welware will contribute more to the desired objectives stated than any other single step; that by public welfare is meant a very definite sort of thing—that very definite organization and technique of government for making democracy effective in the unequal place, effective in practical extended application as well as in ideals in written laws and statutes and in constitutional provisions; that the minimum requirement in public welfare for the attainment of the desired objective will be that each State in the union shall have a State Department of Public Welfare, even as they now have a Department of Education, with adequate organization to include also provisions for every county with its unequal places of country life.

The further thesis is that, so far, our contributions do not seem to have been sufficiently permanently effective in accordance with the structure of our government and social order as to have achieved the desired results; that nowhere is the attainable standard of making and maintaining the country home and family as the best that America can produce being reached; but that on the other hand country life is becoming chiefest among the unequal places in our democracy; and that the minimum requirements of State and

county organization in public welfare has not been attained to any great extent.

Further, the thesis is that before we can begin thoroughly to bring about these objectives two general conditions must be met. First, there must be some sort of change of heart or philosophy on the part of the American people with reference to the adequacy of country living; our second thesis must be a more adequate interpretation and founding of the essentials of public welfare.

Turning to the first of these, what is our real attitude toward country life? What are the substitutes which we offer, now that there is a choice between country life and city life?

The pleasures and picturesque aspects of country life do not constitute a new theme. They are by nature and nurture and evolution interwoven in the fabric of our personalities and society. Nature and the soil; flocks and grain; mother earth and the starry heavens have been the inspiration for best efforts in literature and labor for long ages. Typical are the ancient influences and references, through the times when Virgil, himself a farmer's boy, sang of nature as through a golden dream; and Horace for his contemporaries boosted the "back-to-the-farm" movement with lyrics of power and appeal, continuously through all the times to the present, when our literature, our morality, and our philosophy are enriched by contact with nature and rural life. Similar is the influence upon national life and character; upon personal character and conduct; upon the institutions of civilizations; and upon the scores of specific concepts such as those of property, wealth, and health. External variations have always been existent. In more recent days the practical outgrowths have manifested themselves in suburban home movements, in the tendency toward the gentlemen's country estate, and in the appeal made to city life on behalf of the call of the wild. It is only necessary to refer to these as typical of the large hold which the pleasures of country life have upon us. But these aspects, however important and attractive they may be, and however much of character they may reveal, are but superficial forms of expression and offer but limited new equivalents.

One would fain linger over the pictures of early days, not only with something of the picturesque idealism natural to those who look on from afar off, but with the realization that here was realism of the sternest sort alongside idealism of great power. Sturdy groups of large families, fighting for survival and dominance in the

midst of nature and personal enemies; knowing not the fear of softness and cowardice, yet always in the midst of a gnawing fear of providence and the unknown; having a great unexpressed and silent faith in the midst of wonder and reverence; taking as a matter of fact great handicaps, constant sufferings, poignant grief, silent and heroic people enduring stolidly as an everyday experience those things which would now cause great commotion and apprehension, as indeed they should; creators of rough-hewn progress, developers of unconscious initiative. Or again, an adequate folk developing a society where poetry and politics could go together with the editing of the country newspapers; or the country doctor of composite virtues; or the circuit rider; maker of civilization. Of the characteristic life and labor of the early pioneer country folk there is no end of rich heritage as "across the fields the neighbors go, their lanterns swinging to and fro. . . . In all hearts a high faith glows."

Of contrasts in the present and equivalents for the future much remains to be seen. For the hardy race which seemed to develop its strength through hardships on mountain crag or shores of sand do we now have a sort of a swift race developing its softness through speeding joys and lessening work? For America, the beautiful, with her rocks and rills, woods and templed hills, is there growing up the great aversion to actual contacts with life and labor, or with the glory of living in the open country or the pedestrian process of walking; with the personal limit not more than one-fourth of one mile, lest all strength flee this mortal body! For the reverence and wonder of the youthful spirit in contemplation of nature and the frontier, the great inventions and march of science brings forth from the modern small boy the simple and sincere query, "Well, what of it," or from the youthful girl the weary sigh that "anything this side of New York bores me." Over against these, on the other hand, are the great equivalents in the country regions of better education, better health, better homes and conveniences, better transportation, the promise of a long and full life; while in the cities are the same enlarged opportunities with still the query as to what may be the spiritual equivalents yet to come. Something of the same sort of inquiry or critical attitude will be evoked by the ultra-modern provincialism of the largest urban groups of the extremely artificial atmosphere and standards of an urban intellectualized aristocracy, on the one hand, or the tense

environment of the melting pot, on the other. Is the modern equivalent for nature and rough adventure to be found in the violation of law through prohibition outlawry or ku-klux klannery?

Turning again to the matter of rural equivalents, in any consideration of modern substitutes there must, of course, be taken into account modern change in the relative situations of rural and urban areas. Time was when isolation, limited school facilities, poor home equipment and lack of medical care were the common lot, and therefore not representative of fundamental inequalities. This is not the case now. Because of the greater opportunities now afforded the majority of the population in industrial and urban areas, these rural limitations now represent actual inequality of opportunity and violate the very elemental principles of democracy. It is true that in the old days there were few facilities for child caring, for instance, in the rural areas; but where this is still true today, there is the single city with more than four hundred child-caring agencies to look after the welfare of those in the domain of its service, while the children of isolated areas in the open country remain as of yore. Not only that but the old country doctor is no more; many of the country churches, their membership drained by the townward drift, no longer serve as a great socially satisfying agency. And so for other factors. It is significant that this 1923 meeting of the American Country Life Association is devoting its energies to a newer sort of search after the desired country life equivalents.

Our point of emphasis in this paper is that, while we believe very much in country life in conferences and on paper, we seem actually afraid of it in real life. That is, we neither find the willingness, desire or ability to undertake constant first-hand efforts nor recommend them to our best students and most promising workers, because we know they are not ready to undergo the long-term pioneering necessary. And we talk constantly in terms of compassion of those who must live away from the lights and movies of towns and cities. And we become so provincial that we actually believe that there are no primary pleasures or social satisfactions in country regions and country life. We cease to measure the permanent values!

Turning now to the second need—there is perhaps no aspect of public service today that needs interpretation more than public welfare. Public welfare is a definite part of government. No student of modern conditions will doubt the need of classifying

with governmental efforts a division of public service upon which approximately one-fifth of the total general state funds and appropriations is being expended. Nor will he doubt the advisability of working out effective organization and technique for bringing about a larger service and a greater economy in the expenditure of these public moneys. If, on the other hand, the organization and administration of public welfare on efficient and scientific bases can actually save the government money and increase its efficiency in connection with its other divisions of service, the appeal for recognition is twofold. It is very clear that the old "charities and corrections" have been transcended by the newer reasonable, democratic, constructive and preventive, as well as remedial, service to all the people within the State's domain. It is equally clear that the obligation to make good in these newer steps of progress rests alike upon formal government and civic community; upon public officials and public service departments; and upon private voluntary agencies and social workers.

The scope and meaning of public welfare may be stated in other illustrative ways. Public welfare may be the last and perfecting stage in an effective democracy. A number of the papers in this volume will be found to contribute to this theme, and further elaboration of the point should be sought. Or again, public welfare may be to the ideals of a modern complex industrial American democracy what the first constitution was to the ideals of the early pioneers—a definite organization and means to give form and effectiveness to the ideals which they sought to make good. Democratic ideals, and even democratic laws and statutes, writ well in the capitols of State and Nation, or embodied in the literature of a growing people—apart from life—will scarcely become permanent enactments if they do not reach the unequal places and the unequal folk. In a nation of very large and rapidly growing population of heterogeneous elements; of a very large and complex industrial development; of a very large and complex urban evolution; and of still large areas of isolation and rural regions standing out, not as formerly alongside similar areas the country over, but in contrast to more developed sections, the inequality of "equality of opportunity" is likely to become the dominant characteristic unless there be developed a definite organization and technique to take care of such evolution and change. The great state papers of Washington and Lincoln and the others of the past have been great

because America has "made them good" through enacted government. The ideals and objectives expressed in later periods can become great and effective only in proportion as they are "made good" by and enacted government and citizenship keeping pace with normal social growth and change.

The problem of the unequal places and unequal folk may be illustrated in scores of incidents and conditions in the very natural and normal development of American life today. The fault is not with growing America but with the inability or lack of disposition to have governmental and community services keep pace with inevitable progress. In past generations the assumption has seemed a natural one that inequality of opportunity was inevitable alongside inequalities in nature and nurture such as a normal life and society everywhere manifest. The newer ideals of democratic government were set forth in opposition to such assumptions. And yet these newer ideals will be without form and void, and inequality of opportunity will grow rather than decrease, unless there be worked out perfecting steps through which such ideals may be interpreted and enacted for all the people in whatever areas and in whatever conditions. There may be at the National capitol or at the State capitol most excellent laws for compulsory school attendance, for example; these laws are designed to give all children an equal opportunity for education and development. But if there be outside any remote areas in which the people are not even aware of such laws; in which they do not and cannot know the meaning of such laws; or in which educational facilities are unequal; or in which social surroundings and inheritance are such as to make impossible the enactment of stated ideals of equality of opportunity, the attempt to enforce such a law but engenders a bitter minority, honestly and pathetically wondering what it is all about. This is true in other matters, such as the treatment of crime and minor criminals; in the matters of poverty and ignorance; in the matters of public health, or industry and of many matters pertaining to the freedom and the pursuit of happiness. It is true not only in isolated rural areas, but in congested city and industrial areas; it is true in the case of foreign elements of the population, and it is true in the case of great complex industries and city populations; and it is true wherever there is not a balance as between agriculture and commerce, capital and labor, big business and community life, town and country, the people and government, extremes and means.

Coming back now to the unequal places in the country districts and especially with reference to the home and family, let us compare efforts in the country with those in the cities. The United Children's Bureau Bulletin (No. 107) points out how a half of the children in rural communities have no contacts with any child welfare agencies; much the same condition exists with reference to other agencies for social work. On the other hand, in one city alone there are 734 child-caring agencies of one sort or another, besides thirteen city departments in which some service is rendered to children. This is indicative of the inequality of service.

We must hasten, however, to say that multiplication of agencies for rural service is not what is needed. Service to family and children in the country cannot and should not be done in the same way, by similar voluntary agencies. This is true because of the sparseness of population, isolation, distances, difference in technique required and because of other reasons that are self-evident.

On the other hand, through country-wide public service, voluntarily voted upon by the people, the ends can be attained. Public health, public education, home and farm demonstration, and other general social services of the government should be supplemented by public welfare in some such way as outlined in this paper. Thus will we make an actual permanent contribution to the development of the country home and family.

AMERICAN COUNTRY LIFE ASSOCIATION
ANNUAL CONFERENCE DINNER

HOTEL CHASE, ST. LOUIS, MO.

Friday Evening, November 9th, 1923
at half after six o'clock

Presiding

E. Lansing Ray
Editor of the St. Louis Globe-Democrat

SPEAKERS

"The Contribution of Country Life to the City"
M. L. Wilkinson
President of Scruggs-Vandervoort-Barney Dry Goods Co.

"Group Life in Neighborhood and Nation"
Arthur H. Armstrong
Executive Secretary of the Church Federation of St. Louis

"Fortifying the Normal Life of the Race"
Most Rev. John J. Glennon
Archbishop of St. Louis

"The Need of a New Element in Education"
Warren H. Wilson, Ph.D.,
Director of Church and Country Life, Home Missions Board, Presbyterian Church

DINNER ADDRESS:

THE NEED OF A NEW ELEMENT IN EDUCATION

WARREN H. WILSON
Department of Church and Country Life, Presbyterian Church

Among recent developments in education is the rise of administrators to power. They are business men in education. They work for quantity production, standardized products; they plan definite increases of stock in the form of certified teachers and accredited pupils. But there is danger that they make us forget the process of learning. The act of teaching cannot be made a business without losing its freedom, its consecration and the joy which has always been its chief reward.

Then come the Ku Klux Klan which has concerned itself with education and religion. Now the Klan represents the mind of many Americans, though it will not, I believe, be long accepted as a true exponent of either religion or education. In fact, the Klan is a sort of parody, a huge misunderstanding of all the things it speaks its mind on. The Klan supports prohibition, but I dare say that honest and intelligent prohibitionists would prefer silence to the use of a whip, in support of this worthy cause. The Klan has aped the administrator of schools, in proposing radical laws to support the public schools by closing all independent schools. And a most embarrassing ape it has been. Indeed the Klan members probably do not believe in the ape at all, especially as an ancestor. But the Klan does ape prohibition and educational administration by ignorant and base support of them both, in proposals animated by prejudice, bigotry and ignorance.

The curious thing about the Ku Klux to me is this lack of humor as to Catholics, Negroes and Jews. All my life we have laughed at the Irish Catholic, who came as a clumsy foreigner. We knew all the time that he would laugh at us some day; all the time we knew he had a sharper wit than ours. For many years we have found the Negro deliciously funny; though we knew that, like Joel Chandler Harris's "Brer Rabbit," he had a comic cunning that

would turn the laugh on us at the end. And the Jew: we laugh at him as an immigrant who has a deeper ironic sense that would console him while he was learning to be more commercial than the American. But the Ku Klux sees no fun in these three clumsy Americans; only menace.

What has happened to American humor that so many of us cannot see the fun of the hard road of attainment? Why do we have a secret society banded together in fear of the freedom of action desired by other Americans of a different racial and religious source? The reason is apparently to be found in a quality or habit of the American mind that causes us to entertain one idea at a time and to enforce that idea upon our neighbors. This aggressive intolerance of Americans is dangerous in religion and more so in education. Religion can better endure narrowness than education, its more dynamic sister, can; for religions have been static for centuries, without losing their power of revival.

My contention to-day is that we need schools for the teaching of religion as inner light and joy; which will impart knowledge as an object of thought; schools that will cultivate skill a basis of competence not vocations; and play as a source of joy, a stimulus to act. I protest against education without tolerance; against religious societies that devote their energies to enforcing law and against skill that is taught in schools with the sole objective of a job and a salary. These regulative controls suppress the student's desire to learn. They divert the teacher from his precious task; they intimidate him from use of his freedom of thought and study; and they propose a reward for study that is not proper to the task of educating the citizen.

I know a school in the country among farmers, which possesses a farm given by the community for teaching and experimentation in agriculture. This school became certified and this is what the State demanded. First, you must discharge your teacher of home-making. Now, Mrs. Sally is a married woman, educated and skillful, but she had not the proper certificate. In her place was to come a woman whose only qualification was a piece of paper. Also, this school secured a teacher of agriculture, certificated and partly paid by the Smith-Hughes service of Government. This teacher was so instructed that he could not give any attention to the farm owned by the school. He could not supervise even the garden alongside the teacherage, or help to fill the teacherage cellar for

winter, because his standardized instructions forbade it. For the sake of his system of school he declined to teach what the community could understand. I believe in the system of schools, in school administration, which has its place in a democracy, in tests, surveys, credits, degrees. But because these things have their inevitable place, we need all the more schools, with freedom from the system, in which *individuals* may be taught. I believe these schools will be maintained for a few in every case, not for many. They will, I believe, be schools for a class, for a group, for one sex as homemakers, for particular purposes.

My purpose is to express the conviction that here is a career for a person. The very uniformity and intolerance of the time describes the need, for the career I am pointing out will offer difficulties enough to promise at the end a glorious triumph. We need *free* schools, in the midst of all these public schools. They will probably be religious schools, most of them, though not all. I hope to see schools for training the new type of homemakers; schools for rural dramatists; for rural editors. I myself have had twelve years' experience of schools for ministers. I hope to see before I die rural pastors establish schools for coöperative self-education. There is need of a great variety of schools. The system cannot carry the whole load of educating Americans for all their needs. The present pressure for uniform control threatens the very life of education itself, threatens to put business in place of learning. The remedy is in the hands of individuals, volunteers. Here is the place at which educators and Christians are needed.

SUGGESTIONS AS TO THE CONTRIBUTIONS AND PROBLEMS OF THE FATHER AND MOTHER NECESSARY FOR THE MAINTENANCE OF HIGH IDEALS IN HOME AND FAMILY LIFE

Isabel Bevier
University of Illinois

This you all recognize is a difficult and delicate question to discuss because at every point the discussion touches questions regarded in all ages as private and personal. Even in these days of "the repeal of reticence," many a man and woman resents, as an invasion of private affairs, any question of home and family concern.

The *maintenance* of high ideals is quite a different matter from having an idea of high ideals. Heroes often seem very far from that rôle to their valets. Most of us can live at our best for a little while, but far too few maintain a high level day in and day out.

I name as the first prerequisite to the maintenance of high ideals of family life by the father and mother, the attainment of high ideals in their individual lives. One cannot give to another that which he does not possess himself. As one has well said, "It all works round to just this: you can't have quality, you can't have charm in your material environment unless you put them into it yourself."

As a second prerequisite I name a recognition of the magnitude of the undertaking. I would have the fathers and mothers understand that this is a war in which there is no discharge, no summer vacation or eight-hour day.

I would also have it understood that it is a mutual responsibility. Many men are quite willing to hold their religion and church membership in their wife's name. Many fathers are quite willing to let mother attend to the daily and hourly character building of the family and too frequently heed the call of business when adjustments of rights among the children need attention. Comradeship in work, play, love, worship, property rights and responsibilities

of fathers and mothers are yet to be worked out before there can be any adequate conception of the mutual responsibility in family life.

Tradition and custom have long assigned to the mother the heavier responsibility for the upbringing of the family. Training for parenthood even now is usually interpreted in terms of the training for the woman rather than the man; for the mother, not the father. I am not pleading for the same *kind* of responsibility but that, in so far as possible, they shall share and share alike in the *sense* of *responsibility*.

So much by way of stating the situation. Let us turn to consider some contributions of the mother to family life. Helen Bosanquet assigns to the wife the function of manager and spender of the family income, and the care of home and children. Further, the mother is responsible for so ordering the household that every member of it may have a home life which is physically healthy and morally wholesome; a well-ordered household she regards as a woman's first duty toward the partner, her husband.

Miss Bane's statement is: To have every home—

Economically sound
Mechanically convenient
Physically healthful
Morally wholesome
Artistically satisfying
Mentally stimulating
Socially responsible
Spiritually inspiring
Founded upon mutual affection and respect.

Another writer "calls attention to the fact that the mother and child form the first social group within the loose association of the herd; the first group to develop by virtue of its conscious relationship, the sense of trust and the habit of service of the stronger to the weaker." This writer names six points as recognized essentials in child care: (1) Protection; (2) Provision of necessities for the young; (3) Drilling in physical habits and personal behavior; (4) Teaching the child to walk, talk, obey and imitate; (5) Interpreting group morals; (6) Formal education in folk-lore, vocational skill and social arrangements.

I have spoken thus at length about the woman's part in the

material development of the family life because it seems to me a prime essential. The knowledge of the technique of household processes by the mother is a very large element of dissatisfaction, not only to her but to all of her family.

Because of my life-long interest in home economics, you may feel that I am likely to stop a long time at this point to discuss the value of home economics training, but that seems to me quite unnecessary. I think it is quite generally understood how valuable this training is for every woman. What I do want to say is that the girl should recognize early her relation to family life and make provision for it in every possible way.

It is time we begin to teach the child the beauty and normality of family life. She ought to breathe it in from her earliest days. Physical, mental and moral health are not three distinct entities, but one in the ideal life. Family life must be spoken of as something to be prepared for, cherished, cultivated as a delicate and beautiful plant.

We are not in Russia, but I was interested in this statement,* "Another questionnaire circulated among young people working in one of the large Moscow factories dealt with their attitude toward family life. Several of the replies indicated considerable confusion in the young persons' minds as to what a family really was. Some confessed that they did not know. No one spoke of a family as a circle dear to one's heart, where one lives among kindred who understand and love him. Most of the replies indicated little tenderness for the mother. She is defined as 'an educator,' or 'a person having authority', or 'a cook.' Fifty-four young persons gave the last of these definitions. If the answers showed little evidence of affection for the mother, they showed no indication whatever of this sentiment for the father. In every instance he was defined as 'the family manager,' 'the food provider,' 'the worker,' or by some kindred term. Communists interpret these answers as proof that children brought up under modern industrial conditions never learn what family life and family sentiment are. Critics of the present regime in Russia attribute the character of the replies to the fact that young workers spend most of their time, when not at the factory, at their clubs and in other Communist organizations, and not only see little home life, but grow up in an atmosphere unfavorable to its development."

* *The Living Age*, October 27, 1923, page 151.

Individualism is to be cherished and developed but not at the expense of family life; club life and community life are not to be indulged in to the detriment of family life.

So much for the present as to training the woman for her task—now for the man's part.

These same authorities quoted before ascribe to the man responsibility to the community of which he is a member for propepr maintenance, and the upbringing of the family which he has called into existence.

It is a far cry from the absolute power and authority for life and death of the patriarchal father to the modern ideal. His authority is still great in determining the basis of family life, the scale upon which the household is to be organized, the kind of education for the children, and the place in which the family is to reside. His pocketbook, his occupation, his personal habits, are recognized factors. About these extraneous matters there is quite general agreement; but alas, too often the preparation stops here.

What boy is trained for family life? The successive steps of adolescence and coming of age might be made sacred and beautiful portals to a new life if fathers and mothers worked to that end. The boy might be taught what the use and abuse of these new powers meant and how far reaching were the results in either case. For the adult man it seems to me the adjustment to the new order is even more difficult than for the woman. He has not had her training in adjustment, in diplomacy. From very early days woman has had long schooling in learning how to secure what she wished from her lord, master, husband. Power through money, politics, he understands, but this attitude of mind that this woman has equal right to self-development is as far as the poles from his daily thinking. He is willing to work for her by day and night; to give money unstinted; but these economic questions, civic questions as now interpreted, change the very fundamentals of the man's attitude. Questions of legal rights, civic obligations, social responsibilities, and political equality, must be worked out by men and women giving their best thought to these new problems of to-day which will be the commonplaces of to-morrow.

To summarize, the maintenance of high ideals in family life by the father and mother requires: the embodiment of these ideals in the individuals themselves; an appreciation of the magnitude of

the task; instruction of the children in the normality and beauty of family life, its sacrifices and rewards, as a proper goal for their best endeavors; an appreciation by both men and women of what is implied in economic, civic and social equality as applied to present day family life and problems.

THE PRODUCER AND CONSUMER IN THE HOME

Warren H. Wilson
Department of Church and Country Life, Presbyterian Church

The farm household alone produces as well as consumes. All households on the farm or in towns are consuming centers. The home is a place of use, of beauty and of enjoyment. It is so in the country; it is the same in the city. There men find the values of life. The home uses all useful things and there is little use in anything if it is not consumed in this place where all mankind's values are finally measured.

It is the peculiarity of the farm household that it is also a place of production. Before the economic revolutions the homes of men were generally places of production of goods. Each farm household in Belgium, and in some parts of France, is still a place of production. We have sweatshops in homes in cities, but they are opposed by the social worker and outlawed by the intelligent legislator. Only on the farms do we contemplate without protest the union of economic production with economic consumption. We even hold conferences in the interest of the farm home, being disposed to view with alarm the passing of production from the farm home to the factory. Our agricultural education has thus far in our history emphasized production alone. The Department in Washington and the State capitols did, until Woodrow Wilson's administration, give no attention to anything but the increase of farm products. Recently there has been emphasis laid upon farm management and the securing of an adequate income—but only recently. And in the present administration we have for the first time seen bulletins upon Community Houses; which are ways of spending money.

I have no fault to find with the teaching of production. It may have been overdone: but it has been well done. It is probably promoted to first place because, as Secretary Wallace says, the Department is not the farmer's department, but the nation's agency. The nation wants goods, raw materials, farm products, in abundance.

The farmer wants an income that he may buy what other men produce. The nation's want is first: the farmer's is secondary. So we have the Government and the States devoted almost exclusively to production. The books on economics also say little about consumption. Writers with whose books we are all familiar apologize briefly for this lack of balance and hasten on to their chapters upon production and its logical consequences. Nourses' "Agricultural Economics," for instance, published in 1916, devotes forty-six pages to consumption and 508 pages to production.

There is in American life, especially in the country, a noticeable absence of the knowledge of the art of happy living. We do not know how to use the wealth we have as a nation. Our cities are prosaic always; too generally they are dull and wearisome to the eye: somehow they are hideous, repellant—grid-irons where the fires of production torture the flesh and spirit of mankind in order to create wealth: which its owners do not know how to use. Those so enriched go to Europe for the lessons of consumption; where art, music and comfortable living are to be seen.

The city's people, however, know how to use and enjoy, better than the dwellers in towns, the villages and upon the farms. Village life is drab and colorless, and farm life has lost its savor in America. Men flee from the farm, not to the farm, in spite of the beauty and freedom of country life, because "there is no life there." The reasons given for leaving the farm are not inability to produce, but lack of satisfactions, that is, the failure of the farm home as a consuming center. It does not satisfy. This is the penetrating cause of the uselessness of present day life. We do not as a people in our simplest home-life know how to get the value of life. We are not artists. We do not enjoy what we have. A few do in the cities and the rest look on: but so general is the distaste with home life in small communities that there is peace nowhere. All are driven by the impatience of the majority. The cities are all crowded by families who "could not be hired to live in the country"; because some in cities have learned to consume. No city ward survives. No suburb is a safe retreat. Impatience with a society which produces wealth alone makes us in this decade, when we are the richest of nations, a discontented people. And the greatest discontent is among farmers, who produce the greatest addition to our wealth.

I offer an explanation of this situation and intend to follow it with a remedy. My explanation is this: that it is the social function

of the man in the home to produce, and of the woman to consume. We have devoted ourselves to teaching production to both the man and the woman: we have neglected to teach consumption, which can best be taught to the woman on the farm. The remedy I propose is that agricultural education change its emphasis from production to consumption: addressing itself in the future to women and girls as it has in the past addressed its teachings to boys and men.

The first step in this program will be the recognition that the function of consumption is most fitly performed by women. I am aware that this is not popular teaching. Most of the champions of women are celibates, in their minds at least. Women are being individualized. They have been so recently freed from bonds and obligations that they stretch their cramped ideas and flap their wings so long compressed: and for the time they will hear nothing of a function peculiar to women. They say they are free: but we who observe them with the love and admiration which are our wont, and a new applause for this adventure, observe that their freedom takes the form of wearing men's clothing—of which we are weary,—and performing men's work, which for us has no such attraction as they find in it. We look for the day when woman newly freed—as she declares—shall demonstrate her freedom by doing what men cannot do so well as she can, or cannot do at all. This precious service which women alone can do perfectly is selecting, buying and preparing for all to enjoy, the products of life. This service is described so perfectly by Prof. Edward T. Devine in a pamphlet published in 1910 by Columbia University, that I can do no better than to quote his words here:—

"There are but two great fields of economic activity—consumption and production. Every act of which economics takes cognizance is an act of consumption or an act of production. Production is the creation of utilities. Consumption is their destruction in such manner as to secure the intended satisfaction.

"Economics, the writers have defined as the science of wealth. They have made under that head a detailed study of machinery, of patents, of division, of labor, of currency and banking, and the movements of prices, of transportation, of rent, of profits, of wages. But there are no discussions on home adornment, on architecture, on music and art, on choice of books and of newspapers, on dress, on travel, on food and drink, on marketing and cooking, on social inter-

course—in short, on the consumption of wealth—on the use of those things which with our money and banking, our machinery and our patents, our business profits and rent and wages, we are continually bringing into existence.

"If acquisition is the idea which in the past history of economics has been all but unduly emphasized, expenditure is the idea which the future of the science will place beside it. It is this change which involves a revolution in the attitude of the science toward the economic function of women. For if it falls to man chiefly to direct the general course of production, consumption is the field which belongs preëminently to woman. If the factory has been the center of the economics which has had to do with production, the home will displace the factory as the center of interest in a system which gives due prominence to enjoyment and use. I would not be misunderstood. It is not true that man alone is a producer. Not only has the field of industry and of professional life been occupied and honorably so by woman, but also in the home itself woman may be said in the strictest sense to be a producer of wealth. The work of cook and chambermaid is production. The direction of the home establishment is production. A steak is worth more broiled and placed on the table than it is in the butcher's tray.

"Nevertheless there is a propriety in assigning the field of production to man since the grosser forms of production, those things which in fact have most attracted the attention of economists have been mainly carried on by the labor of man. Production on a large scale has been in his hands. Manufacturing establishments, canals, railways, the trades, so also the industries which have to do with the mechanism of exchange, banks and clearing houses—these have all been manipulated by men. To woman has fallen the task of directing how the wealth brought into the house shall be used, whether much or little shall be made of it, and what kind of wealth shall be brought. In the current theories, the importance of this latter function has been absurdly underestimated. With a clearer recognition of its true relation to the whole subject of wealth there must result an increased respect on the part of economists for the industrial functions which woman performs. Incidentally there may also result an increased interest on the part of women in the study of economics, since such a recognition would imply

scientific discussion of subjects in which they are in the nature of the case interested."

If Dr. Devine's paper could be read in every College of Agriculture in America, every week, it might create a revolution. For women are being taught to produce—which is for them a minor function. They desire to know how to consume. In Mr. A. B. Martin's biographical sketch of Seaman Knapp there is a chapter on the "Woman Home Demonstration Agent," which unwittingly confesses this paradoxical situation. The writer declares that the Woman Agent of the Department of Agriculture "should" teach canning, poultry raising and so forth—all in the field of production: but he follows this exhortation in every case with an admission that the women on the farms "ask" or "demand" that the Agent teach them how to dress, how to decorate a room, how to set a table—all in the field of consumption. Yet Mr. Martin does not see the point I am making, that the American farm woman wants to beautify, to utilize and to enjoy: leaving it to her husband to produce.

The agricultural colleges in the Middle West, I am told, see this distinction with growing clearness. They are teaching farm and village women—not how to produce more wealth, or goods—but how to dress, how to beautify, how to enjoy with their families the products of the farm and the factory and the store.

As a second step, let us clearly recognize the dominant place the consumer occupies in the process of marketing. The first power in price-making is his: or more properly hers—since the woman expends about 80 per cent of the family income. Says Nourse: "If we regard economics as the source of the price-making process, consideration of the facts of consumption is not less important. For prices of goods must be made in accordance with consumers' estimates of their utilities, modified by the price-changing power (of) buyers—demand (is) created by the consumer."

Arthur Young wrote in 1774 that "Whatever a people principally consumes for their subsistence must be the great object of the husbandman in his culture." That is, habits of consumption, through long periods, determine production. The quantity of goods produced and the kind of farm products to be raised are determined by the demand for the goods in the market; and markets are agencies by which consumers' demand may be brought to bear upon producers.

If then consumers control prices by their demand, as producers

cannot control prices by labors or expenditures, it follows that the economic function of women, who do more than men to regulate consumption, is of greater importance than hitherto has been supposed. For of recent decades it has been evident that marketing is the most important element to engage the farmers' attention. We hear a great deal about what it costs a farmer to produce wheat: but if no one wants to consume his wheat, its price will fall: and no cost-accounting can furnish a reason for a high price. Price is determined primarily by demand, and demand is the expression of the states of taste, the judgment and the ability of the consumer to pay.

Third, consumption has a profound effect upon the whole production process, in that the morale of producers is modified greatly by the organization of the processes of consumption. The goodness and variety of the food, comfort of clothing, the beauty and attractiveness of furnishings in the homes, all make the worker able to work, or else undermine his ability. The woman who can cook well, set an attractive table, purchase garments and mend them well sends her husband forth with more courage and diligence than the ill-fed, unkempt farmer has. Indeed, it is often implied that the woman who makes the house gives value to the whole farm process. The comforts and satisfactions which she controls are the daily rewards of toil. The wants of the family group express themselves collectively through her. She makes herself the exponent of them. This is sometimes called unselfishness and so in ethics and sentiment it is; but in economics it is no more than the performance of her function as consumer-in-chief. The sentiments have been her reward, because she has the opportunity to distribute satisfactions. Her task may be no higher than that of the producer-in-chief, but it is the highest the family knows. She is the most potent of all the beings on the farm.

The education of country women, if the above is true, should be a preparation for the work of consumption. Even admitting that she is also a producer, admitting that men share with her the processes of consumption, it still is the part of teachers of women to impart to them the knowledge and exercise them in the skill of the buying, selecting, harmonizing of goods to the end of satisfaction. It should be an education with the objective of teaching her to spend and to save.

Now this is easier said than done. Probably the reason why

women are taught to do what men have done is that teachers have not arisen sufficiently wise or fertile in experience to teach women what it is their own genius to do. Besides it is more difficult to teach one to be an artist than to be an artisan. The task of consumption is creative and artistic in a high degree. The task of production is a following of the traditions. It is the cruder and simpler work. However, it is well for us to confront the problem even though we have not the wits for planning out the teaching of consumption. I have one or two suggestions to make.

First, women ought to be taught to save, but the training should not prevent them from spending to enjoyment. That is the teaching of thrift ought to be a teaching that will help make the scholar artistic. The principle of selection and economy in the house is an artistic principle. It makes for beauty. Our American housekeeping has been wasteful of effort. Just look at the scroll work on a bedstead in the Middle West that was manufactured in Michigan in the nineties. It were enough to keep one awake nights if Providence did not darken the room. Look at the decorations of a village sitting room and the number of wearisome, wasteful, irritating and exciting appeals to the eye. Quite unnecessary curves, knobs, spindles, fret-work. Wherever it was possible to put a molding, it was molded, and the result is a mass of irritating and nervous appeals. Now all this is waste. This is the kind of waste that first of all ought to be left off. The house should be simple as a Japanese vase. There is much more beauty in the Mennonite or Quaker kitchen, where a staid and calm-minded woman spends her days, than in the parlor of a Yankee housewife who has never learned to save.

But women ought to be taught to save money. The principle of thrift should be hers. She should know what banking is and credit, and she should be taught the handling of money. I suppose the best way to teach her about markets is to give her a course in the process of marketing. I have found women fascinated by this course, which is a revelation to women, like the mysteries of an unseen world. Certainly the lack of markets in our small sized cities is commensurate to the lack of knowledge of consumption in the minds of the women: and to cure the one may heal the other.

The next point in training women in consumption is to leave off deliberately the training for production. Let us cut that out of the courses. If any woman must learn a particular piece of production,

as poultry-raising, butter-making, canning, very well; but I would not offer it or promote it in the schools. Let it come as an elective.

Third, the teachers of women should be artists. The courses offered should be in the field of clothing, architecture, decoration, furniture, and marketing. Under any of these fields many courses will arise.

Fourth, in this advance in education, I believe, that the liberal colleges should lead. There are reasons why the State colleges of agriculture must promote production. Good or bad, these reasons at the present prevail and I think that if colleges such as Wellesley, Smith, Vassar, Oberlin and Park would teach women the higher task of consumption, they would find the work more consistent with their present curricula than the teaching of production is. I think that in these colleges would be found the type of instructor who could better undertake the task of teaching marketing, economics and consumption. However it is to be done, the purpose of this paper is to confront the problem and to propose a correction of a great evil in our educational discipline. I realize that some of the schools have already begun to make this correction, but the time has come when generally throughout this country we should teach our people the lessons of satisfaction, of contentment, and joy of living.

To sum up my contention, I have three purposes in writing this paper. First, a purpose of criticism. It seems to me that programs of home demonstration workers are vague and indefinite. They have not clarified their purposes. They are attempting to do everything that anybody asks them to do. They are opportunist in a degree that is surprising and disappointing. The purpose of this paper is to provide a principle upon which the program of teaching women in the country may be based. I think the directors of women's work should reject where possible the teaching of production and include in their programs where possible the teaching of consumption.

Second, this paper is intended as a description of progress and of the modern tendencies, for what has been here said is a strong force at work in the home demonstration departments of the State Universities. In those States in the Middle West in which the farmer has come to a consciousness of owning land and possessing a reasonable degree of financial prosperity, the colleges of agriculture are beginning to teach in terms of consumption rather than

production. It is worth noting, therefore, that the distinction in this paper is already a modifying force in curricula.

Third, this paper is intended as a proposal of reconstruction in the education of women. Just how far this will go is not for the writer to say, but it is a demand for a right-about-face in American education.

THE WOMAN OF THE COUNTRYSIDE A FACTOR IN NATIONAL AFFAIRS—A SYMPOSIUM

FOR THE LEAGUE OF WOMEN VOTERS

Mrs. Laura S. Edwards
St. Louis, Missouri

It is my very pleasant privilege to discuss with you this morning this most interesting and important subject from the standpoint of the League of Women Voters. In order that this may be done comprehensively, it might be well to state a few facts about this organization.

First and foremost, it is imperative that we understand that the League of Women Voters is not a woman's party.

Second, that it is political but not partisan. It is national, yea, international in scope, having branches in all States and cities and many small towns.

That the League of Women Voters is political but not partisan is its chief asset. Why? Because it is thus enabled to devote itself to training for citizenship along fundamental lines. Because it teaches the basis of good government to be the training and developing of an intelligent electorate with sufficient interest in the privileges and responsibilities of citizenship to go to the polls and register its opinion, which is the only possible way to bring to pass the things we want, and to prevent the undesirable things.

What is a citizen? Article XIV, Section 1, of the Constitution thus defines a citizen: "All persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside." This means the women also, inasmuch as it is indisputable that we are "persons." From this it follows that to be good citizens we must be intelligently informed. Being informed means knowing the laws of the land in which we live. Being a good citizen means that we must be obedient to the laws—no one would gainsay that. There may be laws which we feel are not the best, they may sometimes seem unwise or even unjust—but being laws they must be obeyed.

We women must also obey them. If we do not, we incur the same penalties, are tried in the same courts, under the same rules and by the same juries as are the men. There is no special court procedure for women tending towards leniency because we are women, and because therefore we have not had the training and experience of the men. It is right and proper that the laws of the land should be impartially enforced and obeyed. Think for a moment of where wholesale disregard of the law would lead! This fact alone should be a sufficient answer to all the arguments of those who say "I am not interested in politics—woman's place is in the home." All too true, so it is. This brings us to the question, "What and Where is Home?"

Ask yourself this question. Would the privacy, security and sanctity of my individual home be possible if it were not for the laws of our land? And whenever the sanctity and security of our home is threatened or invaded is it not in direct violation of the fundamental principle upon which this country is founded? And what is our country but our national home. And what is true of our individual home is also true of our national home in a larger sense.

The voyager having been abroad, nearing New York harbor on his return trip, and seeing the statue of Liberty, exclaims "Home again!" He may not live in California, the Middle West or the Sunny South, but the dear old United States—every bit of it—is home to an American. So then if we are going to keep our individual home safe for democracy, does it not follow that we must keep our national home thus? Can this be done without interest, without exercising our privileges and assuming our responsibilities as citizens? Are women not the mothers of the country? Where does training for citizenship begin?

Should it not begin with the wee babe in the home? To whom is entrusted the sacred task of character building, of forming and molding the habit of thought and action of the child? Who has the responsibility of taking the little plastic mind and body and building it up? Is it not the women—the mothers—and it is meet that it should be so. There never was a mother who did not feel inspired and feel her heart throb within her breast when she took this wee bit of humanity into her arms and dreamed of and planned for its future. What joy it is to teach these little tots their first lessons in honesty, in sharing their toys with sister and brother

and playmate; in little acts of courtesy toward the older members of the family; in consideration for father when he comes home at night. Are these not lessons in good citizenship? If the child is not taught to respect and obey the laws of home, can he be expected to have the strength of character and self-control to obey the laws of city, state and country? Are not mothers continually training for citizenship? Does it not then follow that the better informed we are the better prepared to train the child? That the more we know of the problems of the child as he goes forth first to school, then Sunday School, then to his business and profession, the better prepared we are to help him learn to take his place and do his part well.

Can any woman then honestly and conscientiously say "I am not interested in politics"? What is politics? In its best sense it is government of the people. Is not that exactly what is desirable and necessary? Is it government of the people unless the people take an interest, inform themselves and go to the polls and register their opinions and desires? We vote for candidates for office and they in turn go to Congress, to the State Legislatures, the city, county and township boards and make the laws under which we live. And to stay at home on registration and election day for any other reason than physical inability to get to the polls or because you are ineligible to vote, is equal to saying, "I do not care what happens to me, to my children at home, at school or at work, to my husband in his employment and business; I do not care what becomes of my city, my State or my country." Such an attitude is an evidence, to say the least, of gross ingratitude for the country in which we live.

The League of Women Voters is educational in character. It is trying to show the women first how important it is to have an opinion, and having one, how very important it is to go to the polls and register it at elections. Their aim this year is to work to get out at least seventy-five per cent of the registered vote at coming elections.

Is the Woman of the Countryside a Factor in the National Life of our Country? Has the foundation of a structure anything to do with the kind of superstructure we may build thereon? The women of the countryside build the foundations—they have built well in the past—history proves this—they will continue to build well in the future. The motherhood of this country is not only interested but

enthusiastic on the subject of right governing—which means good government, and the aims and purposes of the League of Women Voters are to make you think. This accomplished everything right is possible for as the President of the National League of Women Voters, Mrs. Maud Wood Park, so ably expresses it in her address to the Fourth National Convention, in Des Moines, "The most powerful factors in the world today are clear ideas in the minds of energetic men and women of good will."

FOR THE COUNCIL OF JEWISH WOMEN

Mrs. Henry J. Sporborg
Albany, N. Y.

The Jewish woman of the countryside can be made a factor in national affairs fully as much as the woman of any other religious faith.

Many of these Jewish farm women are immigrants and have not been reached by the Home Bureau Agents, the State Health and Education Boards and the State Agricultural Colleges working in the rural districts, partly, because the Home Bureau Agent does not understand the cultural background of the Jewish immigrant and partly because the Home Bureau Agent cannot speak Yiddish, and many of the Jewish women do not understand English.

In spite of this situation, which perhaps is unavoidable, the Jewish farmer must pay his share of the taxes for the support of these agencies, just the same as the farmer of any other religious faith. I am not mentioning this in any spirit of criticism, only to point out to you why it was necessary for a private agency to step in and undertake to do for the Jewish woman what all Federal, State and local agencies seemed incapable of doing.

For this reason, about five years ago, the Council of Jewish Women added to its other committees, the Special Committee for Work for Women on the Farm and is endeavoring, much as the Home Bureau is endeavoring, to help the rural woman in every way possible.

We consider our work the highest type of Americanization and social service. We do not confine ourselves to the farm woman, but assist the husband and children as well. Nor do we confine our services to the home but assist in the schools, in establishing

Parent-Teacher organizations, public playgrounds, installing circulating libraries in different rural sections, founding hospitals, encouraging and supervising children's gardens, taking part in all health and sanitary movements and in all civic and communal projects.

Our main object, however, is to reach the isolated woman on the farm and bring to her that measure of cheer and companionship and advice which is necessary to make her contented on the farm and therefore a contributor to the welfare of the nation.

Let me tell you a few of the things our field workers have accomplished. In one of the villages in New York State, for many years the Woman's Club, which excluded Jewish women, talked of forming a Parent-Teacher organization. Three years ago, our energetic field worker called together a group of people representing agencies that should be interested in such an organization and aroused so much enthusiasm that a petition was drawn up and sent to the superintendent of schools. Soon after, a Parent-Teacher's organization was formed. The county historian, in referring to this incident some time later, said:

> "We drew a circle to shut them out
> Heretic rebel—a thing to flout—
> But love and they had the wit to win,
> They drew a circle that took us in."

Dr. Hedger spoke yesterday of having nurses go to the district schools to teach health problems. Our field worker in Sullivan and Ulster counties at the present time is devoting four days a week from nine in the morning to four in the afternoon to visiting 34 rural district schools in these counties, developing self-governing Health Clubs among the pupils, who conduct daily class room inspection. This gives our field worker a splendid opportunity to build character in the children and likewise to influence the parents. The teachers, in speaking of the improvement in the schools since these visits were undertaken, are enthusiastic in their praise and the superintendents have also shown their appreciation.

Comparatively recent statistics have shown that the trend of the farmer has been cityward on account of the difficulty in securing help on the farm and because the rural educational and recreational facilities cannot compare with those in the cities. But statistics have likewise shown that the number of Jewish farmers has perceptibly increased. Most of the Jewish immigrants were denied

the privilege of following agricultural pursuits in the countries from which they migrated and were compelled to live in restricted districts. When they come to this country, while the great majority herd in the larger cities, more and more are seeking the open spaces and the freedom of the country.

To keep them on the farm, the wife and children must be happy, for the Jewish father is acknowledgedly a home man and if his family is unhappy in rural surroundings, he is very likely to pack his Lares and Penates and return to the city. This our field worker tries to prevent by bringing more happiness to the home, by enlarging the woman's horizon, so that she will be content to remain on the farm.

The motto of the Council of Jewish Women is "Faith and Humanity." We construe this to mean not alone those of our faith who live in the thickly populated cities but those who live in the byways as well, and who, on account of their isolation, hunger for companionship and advice and a little recreation.

> "'Tis the touch of the hand in this world that counts,
> The touch of your hand and mine
> Which means far more to the fainting heart
> Than shelter or food or wine;
> For shelter is gone when the night is o'er
> And bread lasts only a day
> But the touch of the hand and the sound of the voice,
> Live on in the soul alway."

Let me illustrate: Our field worker called at an isolated home about three in the afternoon. The father was attempting to cook the dinner for himself and his children, because his wife had gone to town in a fit of desperation and loneliness to spend, as she said, "some of his old farm money." Our field worker helped in the preparation of the meal and while thus engaged, the wife returned. She promised our worker, if she would come to see her occasionally, to try to be more contented and the farmer quietly informed our worker that, if she would come often and keep his wife company, he would give her half of his profits on the farm.

You will agree with me that the farmer's wife, more than the wives of men in other walks of life, is a partner in his business, for often it is she who has charge of the dairy, the poultry, the garden, who feeds the farm help and looks after the boarders in the summer and that is another reason why she must be contented.

Realizing that the youth of today is the potential farmer of the

future, we have organized Young Folks Leagues. One in Sullivan County is composed of 350 members with branches in different parts of the county and local as well as county officers. Beside social activities, these leagues work for civic development and rural education and during the winter have a course of lectures on various topics.

During the past summer we employed a canning specialist, who traveled from State to State (at present we are operating in New York, New Jersey, Connecticut, and Pennsylvania) to teach the Jewish farm women how to conserve the summer fruits and vegetables for winter use. Some of the women did not even know that vegetables could be canned and were eager to be shown the way, many offering the use of their kitchens for the demonstration lesson. It was gratifying to us that a number of the cans preserved by our women, received prizes at the county fair. In this way, too, instruction in the preparation of food, the proper food for children and properly balanced diets was given in connection with the lesson.

Progress in work of this kind is necessarily slow but we feel that by helping the Jewish woman to remain on the farm to be a real helpmate to her husband, by making the home happy for him and the children, which may influence the children to take up agricultural pursuits, we are paving the way for the farm woman's contribution to her country, just as surely as each state in these United States by working harmoniously with our federal Government for a common cause, is helping our country to hold its proud position as the greatest country in the world.

FOR THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

HENRIETTA ROELOFS
New York, N. Y.

During Thursday and Friday I listened to seventeen speeches from seventeen people representing seventeen different agencies or institutions all desiring to help in the improvement of rural life. In addition to all the aspects of life mentioned, I should like to add one more emphasis, i.e. the training and the practice in the responsibilities which rural people have as citizens in a world society.

When Mary Jones is born in Page County, Iowa, she is by that

fact a native born citizen of Page County, of the State of Iowa, of the United States. But more than that—she is a native born citizen of that planet called the Earth, or Our World. She did not come from Mars as an alien. She belongs to this world and cannot escape responsibilities which go with a native born citizen. But we are only in the process of slowly recognizing that fact, and not one of the institutions so far spoken of in this meeting (that is, school, church, or government) has been able to bring about a permanent family relationship between nations or races—or even certain groups of people.

At certain times there is necessity to stimulate a group consciousness—whether racial, national, religious, economic, or even more narrowly occupational. The education of rural people as rural people for rural life seems at times quite necessary. Difficult economic conditions force a group more and more to concentrate on the occupation as such, until other interests of life are accepted or rejected on the basis of whether or not they contribute to the economic health of the occupation. Even the subject assigned to me speaks as though rural women were a group apart in their influence on national affairs.

May I say that the quality of mind and spirit engendered in any group which concentrates on a strong class consciousness, whether a labor group, an employers group, a farm group, a religious group, a race group, a national group—to the exclusion of other interests, is not the best foundation for the constructive building of a world at peace. The emphasis on these divisions of people, useful as they are for many reasons, must be tempered by equally strong emphasis on the things we have in common.

We, together with all the world, have been, and still are, in an orgy of separateness; class conscious, occupation conscious, race conscious, national conscious. Here in America, being removed from other nations, we content ourselves with aloofness from others and with separateness within our own midst on lines of color, religion, foreign or native born, or occupation.

The development of the international Mind, described so well by L. P. Jacks, is of slow process. It must grow not only among the diplomats and governments, but in every little country community in all nations.

About half of our population is rural. Its quality of thinking,

its ideals, its desires, presumably must be an influential factor in America's relation to the rest of the world.

As a class conscious group of rural women, exclusively, I am quite sure we would not wish to influence our national life. That influence might be intolerant and narrow. I am quite sure that rural women would not want to limit their influence on national affairs to welfare or rural interests, even working in coöperation with rural men.

Many rural women, as well as city women, see that work as they may for their own particular community, their own family, even their own occupation—all may come to naught under our precarious social system which makes war not only possible but almost inevitable. World problems have been forced upon us, and our special problems can be worked on only in relation to the whole.

It is true we need experts in economics, in finance, in raw materials, in transportation and many things, to help us straighten out our world tangles, and we cannot all be experts. But in addition we need to become acquainted with the best in other nations and races, to appreciate their culture, their religion, even their political development; so that there will be an atmosphere of understanding and respect, a friendly atmosphere in which these technicians can work on a world structure designed for peace. We can all become interpreters and friends.

I might describe the Y.W.C.A. in terms of girls' clubs, camps, conferences, religious education, its ideas for the well rounded development of the personality of a young woman—motivated by her Christian loyalty: but there are things you can see and they may look like other activities you have discussed. The distinguishing feature of the Young Women's Christian Association is its emphasis on the voluntary, self-training of girls and women in what we term "world fellowship." The Association provides the opportunity for women to associate themselves with women of other races, creeds, nationalities, economic classes; and through this association to become friends committed to the common cause of bringing about a more happy world family and a more stable world social structure.

If then I should be asked about the contribution of rural women to national affairs (speaking only for Y.W.C.A.) I would say that country women and girls in the Y.W.C.A. are forgetting their class consciousness and are joining city women in trying to create in our national life not a patriotism which is exclusively 100 per cent

American; but an attitude of mind which respects and understands people who are different from ourselves; an attitude of mind which without diminishing loyalty to its native country, state, nation, or race, can add to these loyalties that of loyalty to the human family (and women are essentially family people).

This is not a fanciful idea; nor is it unrelated to the well-being of rural life as such, with which we have been so much concerned during this meeting. Rural economic life is bound up with world economic life. We can no more separate ourselves from the rest of the world than we can dismember the human body.

Women find in the Y.W.C.A. a practice ground for the responsibilities of membership in a world family. Every activity is tied in some fashion to this one central idea.

Not long ago one of our secretaries received a letter from a High School Girl Reserve asking that she speak on the following subject at an early meeting: "Interpretation of National Motto of Young Women's Christian Association and address on World Fellowship emphasizing the benefit of camp in relation to successful interpretation of the motto and the spirit of World Fellowship." We may smile at the girl's confusion of ideas, but she had the essence of the Association ideal, namely that every activity of her club, be it camp or anything else, could be used to develop the spirit of world fellowship. One of our conference mottos well expresses this particular ideal of the Y.W.C.A.:

To change thinking
To break down barriers
To widen the reach of our love

as does also the last clause in our purpose—"And to become a social force for the extension of the Kingdom of God."

FOR THE FARM BUREAU

MRS. W. C. MARTIN
Dallas, Texas

The women's work of the American Farm Bureau, which for convenience' sake has been designated as the Home and Community Committee, is assigned to twelve special committees which treat the following problems—Farm Bureau Membership, Local Coöperative Marketing, Speakers' Bureau, Monthly Program Committee,

Civic Committee, Agricultural Exhibits, Entertainment, County Health, Public Welfare, Poultry Raising, Gardening, Boys' and Girls' Clubs.

In forming these committees, the State president of the Farm Bureau first appoints the State chairman of the Home and Community Committee, and she in turn, appoints special chairmen to direct the work of each of the twelve committees. These chairmen assemble the experts of the State in each of the several lines of work, and with their assistance, map out the program. There should be a county chairman also for each of the committees, and these may well be appointed by the County Farm Bureau chairman. In some counties, a woman is appointed as vice president of the County Farm Bureau organization, and acts in the capacity of Home and Community chairman. Next, the State chairman of each special committee should assemble her county chairmen, and with their assistance, adapt the program as outlined above to the needs of the particular county. Frequent conferences with outstanding organizations, and with the extension departments of the colleges, will prove highly valuable, as they will also have prepared a state program. The Home and Community Program when ready for adoption, will then present a threefold interest.

The Farm Bureau Membership Committee locates leaders in each community in their respective counties and from these appoints community chairmen. These community chairmen in turn, assemble the people in their neighborhood and try to interest them in the activities and benefits of the Farm Bureau, and invite them to become members.

The Monthly Program Committee places the programs of the Farm Bureau as set forth in the bulletins, pamphlets and other literature in the hands of the people, and assists them in interpreting these programs and in adapting them to the particular needs of the community.

The Marketing Committee has two divisions, the Producers and the Consumers. The representatives of this committee go out into the State, visit the farms and become familiar with the quality and quantity of the produce, just what is required for home consumption, and how great the surplus will be. Next, they acquaint themselves with the demand for these same products and consult with the city authorities as to local marketing facilities, helping to establish markets where there are none. In short, this committee aims to

bring the consumer and the producer closer together to their mutual advantage.

The Speakers' Bureau Committee secures the best speakers from all the organizations in its own and other States, first finding out how many are available and assigning them to the different communities in turn.

The Civic Committee organizes and encourages annual, county and community fairs in all counties, communities and precincts. It encourages local interest and competition, arranges prizes, sends prize-winning exhibits to the county and State fairs, and otherwise stimulates civic activities.

The Agricultural Exhibits Committee investigates the conditions of the soil, making reports of all laboratory tests. It also assists the Civic Committee, by furnishing exhibits of agricultural products at the fairs.

The Entertainment Committee plans social gatherings throughout the year in the county, precinct or local community, and assists with celebrations for the various holidays. It is also its duty to acquaint itself with all strangers and newcomers and see to it that they have a part in the community life.

The County Health Committee finds out who are the county health officers or Red Cross representatives in their communities, and makes them known to the people. It also interests itself in the health of the school children, and assists in epidemics, emergencies, accidents, care of the sick and infirm, etc.

The Committee on Public Welfare works and coöperates with all the other committees in promoting the best and most wholesome interests of the community. It is its duty to obtain relief and assistance for all destitute and needy persons.

The Committee on Poultry Raising institutes exchanges in poultry, finds out the breeds best suited to that community, and cooperates with the extension departments of the State colleges, gives poultry shows with prizes for the best birds, etc.

The Gardening Committee consults with the county agricultural agents as to the best seeds, books on gardening, time of planting, etc., bringing this information back to the people. It also appoints chairmen to promote the exchange of bulbs, plants and young trees among the local units. It tries to inspire competition in the raising of fine vegetables and beautiful flowers and gardens, by arranging and giving prizes.

Both the Poultry and Gardening Committees work with the Coöperative Marketing Committee in the disposal of produce, study of the markets, supply and demand, prices, and in whatever other way they may be needed.

The Boys' and Girls' Clubs Committee forms one of the most important of all the organizations, for we must educate, interest and make a place for our boys and girls before we can consider our home and community work well rounded. This committee works with the Boys' Club leaders, and with the Home Demonstration Agent in outlining a program suitable for the young people. It also encourages membership in the Girls' Canning and Sewing Clubs, the Boys' Clubs, the Scout Troops, the Camp Fire Girls, etc. It further coöperates with the Entertainment Committee in instituting plays, pageants and other social activities.

From the foregoing brief summary it must not be assumed that the work of these several committees is distinct and separate, on the contrary, each is closely interwoven with every other. Leaders of tact and experience who take cognizance of this, and who are sincerely interested in advancing rural community interests, will find the people eager to coöperate and to become a part of this great work.

FOR NATIONAL CONGRESS OF MOTHERS AND PARENT-TEACHER'S ASSOCIATION

FLORENCE M. HALE
Augusta, Me.

The motto for our National Parent-Teacher's Associations may well be expressed in the words of our Concord philosopher: "All are needed by each one. Nothing is fair or good alone!" The P. T. A. is endeavoring to realize thus to bring into mutual understanding and helpfulness the home and the school interests of every community. Not only the women of the country-side but also the fathers and all progressive citizens of the community are urged to become a part of this league for a better understanding of mutual needs and aims,—yes, and of mutual difficulties which are sometimes the very root of misunderstanding.

To-day the State and National Parent-Teacher's Associations are working along the following very definite lines.

1. For social benefits—to make schools community centers and homes first-aid stations to the schools. If this "getting acquainted" were the only result of the P. T. A. organization, its existence would still be justified. Most of the difficulties between parents and schools come about because neither really knows the other and therefore neither has any intelligent heartfelt interest in the other. After the parents have met the teacher in the social atmosphere of the monthly P. T. A. meeting, that teacher represents a definite personage to the parent—she is then the teacher of his boys and his girl—a person whose interest is centered around the parents' interest—no longer that vague, indefinite "she" upon whose shoulders it is so easy to place the blame for most every child weakness under the sun. In real country communities the P. T. A. meetings have in many instances been the means of opening the schoolhouses in the evenings and bringing social interest into the often uneventful lives of the little community. They have taken the place that the spelling match and the singing school took in the days of our fathers and grandfathers—to the joy of all of us who have regretted the period of silent years that have stretched between those good old days and this revival of ours. After all were not the old-fashioned lyceums, spelling and singing schools an expression of this same get-together spirit?

2. The P. T. A. secures material equipment for the schools.

Reports coming in from all over the country show that better lighted and better ventilated schoolhouses, playground equipment, noon lunch material, graded school grounds, painted buildings, victrolas, school libraries and fine pictures have been gained for schools through the coöperation of the P. T. A.

3. The P. T. A. is studying and promoting better legislation for schools and better laws for the protection of children and mothers. Socially, state-wide and national educational legislation is already feeling the effect of our P. T. A. work. This study has but just begun. The time will come when in every State the Parent-Teachers Associations will study every law relating to educational progress and child protection and when educators and parents (the maligned "tax-payers") stand solidly together we may hope to get the ample appropriations and respectful attention for school measures that is now so generally given to legislation affecting bridges, highways, etc.

For the coming year I see the following as some of the questions

upon which the P. T. A. of our rural communities need to work:—

1st—Suitable boarding places for rural teachers.

2nd—How to make possible the payment of adequate salaries that shall attract trained and permanent teachers into our rural schools.

3rd—In rural districts and communities not having high schools how may we make it possible for the boy or girl, too young to go away from home to attend a high school, to secure a year or two of high school without increasing the load of the already overloaded rural teacher?

4th—How may we secure extension courses—night schools—for our country communities with similar opportunities to those town and cities are now enjoying—without overloading our present rural teachers? Can the parents help here? How?

5th—How may a mere nation-wide program of music instruction be made possible in country schools?

6th—Is the Towner-Sterling Bill a solution of our equalization problem between the city and rural schools—i.e. will it help to make true the slogan so popular but as yet so seldom carried out—"The rural school should be as good as the town or city school" and "no man should be obliged to move from his farm to have his children enjoy equal educational opportunity."

7th—How shall we reach the parents in every community who seem stolid, neglected and apparently entirely indifferent to the education of their children? How can we get them to attend the P. T. A. in the social evening at the school?

The solution of any one or all of the above questions would indeed mark real progress in the work for which the National P. T. A. stands.

HOME DEMONSTRATION WORK—WHAT HAS IT DONE? WHAT MORE MUST IT DO?

THE NATIONAL VIEWPOINT

GRACE E. FRYSINGER
Washington, D. C.

In the history of educational endeavor there are certain outstanding dates which mark the introduction of changes in form, content, method, or scope, which we hold to be the milestones of educational progress.

Such a date was the year 1914 when one of the most significant of these changes took place. I refer to the passage of the Smith-Lever Act by Congress, in May, 1914. This Act introduced a new phase of our educational system, whereby the citizenship of the open country might have continuous access to the most progressive thought on economic, social, and educational matters from every source of information, and the best farm and home practices that would contribute to individual, to family, and to community betterment.

The ultimate effect of this legislation, directly affecting thirty-two per cent of our population, upon national welfare can only be surmised.

It will be realized that this work was begun less than two months before the war began, and that the social and economic upheavals of the readjustment period have been of almost equally dramatic nature. Therefore, it will be easily understood that the opening of a new field of educational endeavor, though pregnant with possibilities for national betterment, should have received but scant notice in the general press, and that principles, objectives, and results of extension education should at this time be understood by a comparatively small number among the rank and file of citizens.

Meantime, the Smith-Lever extension is endeavoring to contribute fundamentally toward educating the families of the open country, and the administrative and teaching staff of this work are trying to

make it function in its proper place in the American educational system.

That a recognition of the importance of extension work is not confined to this nation is attested to by the fact that several European governments have sent official representatives to study this type of education as carried on in this country, with a view to studying its fundamental significance and its possibilities as adapted to conditions and traditions existing in their respective domains.

Home demonstration work now has grown to such volume as to merit most careful directing, and yet it is sufficiently new in the educational world to be still in the malleable condition where it is easily possible to make any constructive change of method, content, objective, or relationship. It is, therefore, a most happy coincidence that the American Country Life Association should call this first great national meeting for consideration of the rural home and thereby give us occasion to consider the question, "What has home demonstration work under the Smith-Lever law done for the rural home? What more must it do?"

THE PAST

Any attempt to analyze the past and future of this work must of necessity fall far short of satisfaction. Those engaged in the work would naturally desire its measure in terms of its quality as forming the basis for a sound permanent system of education, rather than in terms of the quantity of tangible immediate results. On the other hand, those not immediately responsible for its development would naturally judge its success in terms of the volume of results now visible on the farms and in the homes of the several States. It is probable that the only fair measure of its value is to combine these two methods of measurement.

The following discussion is based upon conclusions drawn from such an analysis. Home demonstration work, for purposes of this discussion, is interpreted to mean that part of the extension program which contributes to home betterment. Effort will be made to discuss only the home part of the extension program, but it must be realized that although in some States home demonstration work is developed as a separate unit, in a larger number of States the administrative plan provides for such joint development of farm and home parts of the extension program that some of the results mentioned

in this paper are due to united efforts of all extension agents, rather than of the home demonstration staff alone.

Its general objective is democratic both in subject-matter and in plan of development. Its objective, to quote the proceedings held in connection with the bill, is "leadership in every movement whatever it may be, the aim of which is better farming, better living, more happiness, more education, and better citizenship."

Home demonstration work has developed along sound democratic lines, since everyone, regardless of sex, age, or state of social or economic well-being, may participate in the benefits of the Act. The only requisite is an interest in bettering the conditions of home, farm, and community.

Perhaps the most conclusive reply to the question, "What has home demonstration work done?" is the fact that although the legislation authorizing this Act as a national educational system was enacted as late as May, 1914, during the year of 1922 alone, more than 250,000 improved practices among rural women and 300,000 improved practices among rural girls are reported as due to home demonstration work. These girls and women received such a vision of what the rural home may become, and such a desire for better standards for their communities, that they passed on this information so that approximately 800,000 improvements were made in other homes not directly reached by the home demonstration agents.

A summary of the results of this work would include data from every branch of economic, social, and educational endeavor that betters home life, and would include records from hundreds of communities in each of the 48 States.

The first item for consideration in home demonstration work is its permanent contribution to the rural home. It has installed a national system of education whereby adult and junior members of the farm family, even those most remotely situated, may receive the best current information from research laboratories, from factories, and from the experience of the 20,000,000 other home-makers as to desirable practices, methods, and materials for effectively carrying out the complex responsibilities of making a desirable home and of developing a satisfying community life.

Second, the scope of the information which may be given is as intimate as the problem of individual home-making and as broad as the field of civic improvement. It may include instruction in

matters directly or indirectly related to these problems for all members of the family, provided always that the agent's part in such activities be confined to the educational phases of the work undertaken.

Third, home demonstration work is so administered that even with but one home demonstration agent resident in the county, the maximum number of families in any county may receive the assistance desired in bettering home and community conditions.

Results secured include both tangible and intangible values. The tangible values contribute to the economic and physical well-being of the family. The intangible values, including mental, social, and spiritual well-being, although more difficult to measure, are by far the more important in their contribution toward stabilizing rural life. Through home demonstration work, thousands of rural women and girls have had their whole attitude toward rural life and home-making changed. Instead of regarding it as hopeless drudgery and meaningless routine, they have come to find it interesting and full of opportunity and satisfaction for self, for family, and for community.

Undoubtedly, the greatest contribution of the work has been the development of the actual and potential ability and leadership of rural men and women. It has used that leadership to determine desirable standards of home life and to decide whether the logical means of approach may be cultural and educational, or whether the economic problem is so great that it must first be solved before other matters may be considered. It has utilized their experiences and their judgment in developing better rural practices and for making a long-time plan for bettering rural conditions. It has used that leadership also to develop better understanding among rural people and between rural and urban peoples by analyzing the interdependence of urban and rural communities, and it has helped agricultural people to consider agriculture in its proper relationship to national progress.

Home-making in general and farm home-making in particular have been put on a more dignified basis, since, through this law's enactment, the farm home has been recognized as an influence for national welfare.

It has organized the boys and girls of the country into groups and has directed their interests toward farm and home activities. It has made club work an opportunity for the individual to develop the

best physical, mental, and spiritual standards, and a sense of responsibility for family and community betterment. For the community, club work demonstrates desirable farm and home practices, and shows what coöperation, high standards, and adequate planning, can accomplish.

The future possibilities of this junior work can scarcely be overestimated since it promotes judgment, thoroughness, broad-mindedness, service to others, the ability to win or lose with equal grace, and develops leadership, all of which will be of untold value to the boy and girl in later life. In addition, boys and girls are taught, through practical experience, the best practices in farm home-making and in farming. This training will make for sane rural leadership, for efficient farming, and for efficiently managed farm homes.

Home demonstration work has developed community consciousness, and through the analysis of local conditions has made the individual realize himself as one of a group with common interests, thereby logically and naturally leading rural people from an individualistic viewpoint to that of their place in the scheme for community betterment.

It has endeavored to translate principles of better farming and home-making into simple practices desirable for adoption by the thousands of American rural men and women who have not had technical training, but who desire to avail themselves of every opportunity for betterment that provides a practical solution of a fundamental problem.

It has organized plans for instructing individuals, groups, or individuals representing groups, in better practices, and for giving simple principles which may be put into practice in the home, or passed on to others to whom such information would be helpful.

It has made available subject-matter instruction in units small enough to meet available time limitations, at the same time meeting the immediate problems.

It has coördinated adult and junior interest in the program of work, thereby not only improving local practices, but strengthening the bonds of companionship between parents and children through participation in a joint undertaking.

It has made a great economic contribution, particularly through the food production and preservation program in the Southern States, and through its clothing construction and reconstruction program in all States. This economic program of work is used as a

means toward obtaining desirable home comforts, and not as an end in itself.

It has made a real contribution toward socializing rural life, often being the medium which for the first time has brought rural people (often three generations) together for social intercourse as well as for economic betterment, and often has aroused and directed interest in securing permanent headquarters for community recreation.

It has developed among farm people an interest in their rural community, and a mutual understanding among themselves which has expressed itself in coöperative undertakings for economic and social betterment by means of better schools, better churches, Sunday schools, better stores, better roads, rest rooms, community pageants, and the like.

Through its study of physical and economic needs it has made possible for the farm woman a meeting with neighbors wherein subject-matter instruction has been the means of social contact.

It has been a means of coördinating the efforts of various agencies engaged in rural betterment and has helped to define the contribution the extension service and other agencies concerned may best make to obtain for rural life a maximum of results at a minimum of expense, without duplication of effort.

Although fundamental social and economic needs of people are more or less similar, existing conditions in the counties vary greatly and make the logical method of approach differ widely. Thus, as might be expected, the tangible results of home demonstration work so far are necessarily broad in scope, including both social and economic factors. In every county the work includes consideration of social and economic problems involved, but there is usually a major emphasis on the progress of the work.

Where the economic approach has been the logical one, the greatest emphasis has been put on those practices which will lead to better home-making and yet contribute as largely as possible to increasing the income and to decreasing the expenditure. In counties where this has been the dominant need, the major emphasis in the home demonstration work has been on food production, food preservation, dairying, poultry work, garment construction and reconstruction, home industries, coöperative buying and selling, and the like. Such an approach does not eliminate consideration of the social and educational needs but stresses the economic side primarily

and is directly used as a means of securing interest, and directing efforts to improve the social and educational as well as economic conditions.

In counties where the economic need is not so dominant, the major approach frequently has been from consideration of the general well-being of the family. In such counties, the home demonstration work includes such projects as clothing selection, food selection or preparation, household equipment, positive standards of health, home care of the sick, and the like.

There are but few rural communities where the social need is thought of as a fundamental cause of discontent. Rather it is thought of as a by-product of a low level of economic well-being. There are, however, many counties where there is a definite recognition of the need of bettering social as well as economic conditions. In such counties, the home demonstration program includes such projects as securing a community center, community recreation such as plays and community sings, equipment for school grounds, library facilities, better school buildings, and other civic improvements.

In a given county, one year the economic need is greatest, and another year there is a realization of social needs, so that the program changes as the need is recognized or new problems arise. Throughout the land families are better housed, better clothed, better fed, at less expense of time, money and energy; homes are more attractive indoors and out; incomes are supplemented by activities undertaken by the women and girls; community life is made more attractive, young people are going to college; town and country people working together are erasing artificial lines of demarcation between rural and urban life; and the whole outlook on rural life is improved through the service of the home demonstration agents.

In the small number of cities which have to date carried on this work, similar basic problems of home and community have been met and solved from a slightly different angle of approach. This covers, in general, the scope of what home demonstration work so far has done.

THE FUTURE

As to "What more must be done," it would seem that in its general objective and in its general plan of development home

demonstration work has been soundly conceived and fairly satisfactorily begun. However, there is need for more careful analysis of conditions so as to determine the real problems, rather than the apparent ones, and also to continually refine our methods so that in both selecting and presenting subject-matter, home demonstration work may assist more vitally in solving home problems that confront rural people.

In no State has the maximum of efficiency been reached in development of home demonstration work, and there are many weaknesses which we recognize and are endeavoring to rectify. In addition there are probably many weaknesses which as yet are not clearly seen. One is because the work has grown so rapidly, while it is still so young that there is little chance for perspective; second, the work is such a new type of educational endeavor as to have but little precedent for comparison as to success or failure; and third, the work has grown so tremendously and into such varied activities touching rural life that we have used our greatest effort during these early years in determining the fundamentals in such teaching so that we may build a sound foundation for this permanent educational work. Thus, many of the things which have been recognized as important are only now beginning to receive consideration due to their lesser importance among the vast number of matters demanding consideration by those administering the work.

Outstanding among the factors to be considered in the home demonstration work of the future are the following:

We must present positive standards for desirable living for the American family in the country, including standards of physical efficiency, mental effectiveness, spiritual consciousness, and social and cultural satisfaction.

We must direct the attention of rural people toward determining positive standards of health for every member of the family and the factors contributing to such a standard of well-being.

We must help them to visualize a home the grounds of which are attractive and well cared for, the inside of which is efficiently arranged, comfortable, and artistically satisfying, and in which there is every incentive and opportunity for mental, social, and spiritual development.

We must help parents to realize that the matter of greatest importance in their lives is to develop their boys and girls, giving to them sound bodies, efficient minds, spiritual consciousness, and

an appreciation of the cultural side of life as well as ability to make a living. We must try to interest parents in intelligently preparing to meet their responsibility through studying methods of child care, child training, and constructive discipline.

There must be special stress on the need of greater spiritual consciousness and cultural development for all members of the rural family. We must urge that an environment of good household decoration, good music, good reading, and constructive family conversation is as definite a part of the responsibility of the parents as is the provision of food, clothing, and shelter.

We must help farm people see efficient farming and efficient housekeeping as the necessary framework for a satisfying family life and that rest, recreation, and cultural development are as necessary for rural as for urban family life.

We must help farm people to find enough leisure for true recreation and for family companionship and amusement, as well as for neighborhood family gatherings for song, games, and other forms of social intercourse.

We must urge them to have father and mother together determine those things which are desirable for family well-being and then to plan so that all members of the family, from grandparents to youngest child, may find their most effective place in an understanding of, and participation in, matters of field or household responsibility, and in recreation and companionship which will make for the desirable type of well-being for American family life.

Although recognizing the need of adequate economic recompense as a necessary basis for stability of the agricultural population and urging every effort toward that end, we must help rural people to realize that many of the most important factors in desirable family life on the farm are dependent upon a little thought and action rather than upon a state of economic well-being.

We must help them to visualize the well-fed, well-housed, well-clothed family and the efficiently operated farm, and we must present these ideas so attractively that rural people will desire them and seek information whereby they may secure them.

We must help the farm family to expedite the housekeeping duties, using true economy of time, energy, and money. We must determine what factors in home-making the large majority of homemakers should know, and then interpret those facts in terms of simple practices.

There must be more endeavor to get rural parents to give real responsibility to farm boys and girls, giving them economic opportunity and remuneration and making them financially responsible for their clothing, books, and other belongings, from their earnings. This teaches the young people economic value, and makes them capable of handling business affairs when the need arises.

We must help farm parents to realize the importance of giving as much education as possible to their sons and daughters, and that such an investment brings rich dividends in the child's future opportunity for fuller development and service to itself and to the world.

We must help rural people to realize the rich stores of help available to them within their own county and encourage them to make use of the county library system, public health centers, county, State, and national pamphlets, and the various public and private agencies, such as parent-teacher associations, which are desirous of building a better rural life. Where policy permits, they must be urged to use the public school for community purposes.

We must help rural people to plan community undertakings, both economic and social, as a means of obtaining that stimulation and satisfaction that comes from group contact in work and play.

Recognizing that one of the greatest needs for national welfare is increasing numbers of experienced farm people who think in broad-minded terms of local and national welfare, there must be conscious and continuous development of the potential, as well as the recognized and active leadership of the open country.

We must direct and encourage interest in those larger matters of civic improvement which will make for better schools, better churches, better country stores, and better rural press.

We must help rural and urban people alike to a greater recognition of the important contribution of rural life to the economic and social well-being of the nation. We must urge rural people to read and to think in terms of national well-being and in this light to determine what agricultural people must do for the nation and what the nation must do for agricultural people.

We must help rural people to be ready to accept public responsibilities in local, State and national, civic, social, and commercial organizations so that there may be a better understanding between consumer, producer, and such middlemen as are necessary in the economic welfare of the public as a whole.

We must help rural people to be broad-minded and farsighted

and thus distinguish real from apparent economics, particularly in matters of public investment.

THE FUTURE AS IT AFFECTS ADMINISTRATIVE PLANS

In order that these things may come about at the earliest possible moment commensurate with efficient and effective teaching, the following factors must be given careful consideration in the further development of home demonstration work:

We must select as extension supervisors, subject-matter specialists, and agents, people of desirable personality whose training includes not only technical subject-matter of home economics but social sciences and economics. They must be people who are interested in rural life without any desire to patronize it and who can effectively discriminate as to what is fundamentally desirable and absolutely practical in bettering economic and social standards as well as the practices of a given locality, and who can develop broad-minded, efficient, and effective leadership among rural people.

There must be more research in regard to the social and economic condition of the farm home as a basis for sound extension teaching in bettering that home life. There must be a greater analysis of what persons should logically participate in a piece of work to be undertaken, and more effort must be used to get them to do so. Failing in this, efforts should be made to get before them the results of the endeavor of others.

Effort must be made to get more people to come to group meetings, and in addition, plans must be made to reach those farm people who from financial, geographic, and other reasons, cannot come to definitely planned meetings.

Principles of better farming and home-making must be translated to a large extent into terms of improved practices which must be taught in their logical sequence. All suggestions should be made with regard to economy of time, energy, and money and to satisfaction in the results secured.

There must be more conscious effort to have our instruction start from the known daily experiences of the local people and lead naturally to the improvements suggested. The suggested changes must be presented through an attractive medium of instruction so that large numbers may be led to receive the information and change their practices. Far greater use must be made of desirable practices that are already in use in the local communities, and these

good practices must be used more effectively in creating interest among others not using like practices.

Local leaders must be selected who from actual experience have learned to understand the local mode of life and thus can understandingly give to local people concrete suggestions which will be helpful. These leaders must have an increasingly effective method of supervision, and their services should be publicly recognized.

There must be more effective utilization of the educational resources of commercial firms, provided always that such contacts are used only for educational purposes.

There must be more careful analysis of the logical place of the extension service in the field of rural betterment. There must be every effort to have conferences of all agencies and people, public or private, who are interested in the development of a county or community, so that there may be a logical long-time plan for the development of the community by the local people. Each organization should render the maximum service without duplication of effort or expense, since it is the development of the community and not the development of the organization which is the goal of endeavor.

In conclusion, it would seem, that in its objective and in the general plan for its development, home demonstration work has been soundly conceived and auspiciously begun. There are many worthy economic and social improvements in rural life that are due to its activities, and there must be continuous effort to make it contribute more and more effectively toward the educational, economic, and social development of rural life. Home demonstration work was nobly conceived, and it is to be hoped that the same vision which guided Seaman A. Knapp, Congressman Lever, and the other pioneer men and women in inaugurating this great movement, may be continually granted to those intrusted to "carry on" toward a more desirable farm, home, and community life in the open country, as a basic factor in America's present and future welfare.

THE STATE VIEWPOINT

LITA BANE
American Home Economics Association

Nine years is a brief period of time over which to measure the significance of any educational undertaking. Perhaps, however, it

is not too short a time to discover some of the stumbling blocks and some of the possibilities. No one has failed to see the stumbling blocks. They have been very much in evidence. On the other hand, the careful observer will have noted that the possibilities also have been successfully demonstrated.

Some of the rocks in our path are these: The people to be reached are adults with habits fairly well fixed, they have had unequal training and experience, are very busy with their homemaking tasks and are widely scattered over a large territory. One trained worker is trying to reach a large number of people. These, and other difficulties not so obvious, face the home economics extension workers everywhere.

While there is much yet to be learned, we have discovered this at least, that success demands that subject matter be chosen with extreme care and effective methods of teaching be skillfully employed. Classroom methods, while valuable, are inadequate, and additional methods must be used. Consequently, we have used demonstrations, exhibits, posters and placards, plays and pageants, and many other devices for teaching the principles that we believe are useful for the well-being of people in their homes.

Looking at the problem in a superficial way it seems like a vast, vague undertaking with doubtful educational value. Looking at it more closely, it reveals wide opportunities for educational accomplishment, particularly when education is given a broad interpretation.

With such widely varying opinions regarding the purpose of education as are current today, it is difficult to choose a standard by which to judge the work. However, the objects of education which I shall have in mind in this discussion are as follows:

1. To add to our knowledge. 2. To improve our skill. 3. To enlarge our appreciations. 4. To train our power to think and judge in theoretical fields of knowledge. 5. To give us such social contacts and ideals as will fit us to live in fairness and harmony with our fellowmen. 6. To furnish stimulus for creative work. With home economics subject matter in mind and tested by this standard, home economics extension work will not be found wanting.

To adequately measure what home economics work has done would be an impossible task, and while there are undoubtedly those among us who question whether the results have been worth the vast expenditure of money and human energy, I am convinced that

the answer of the rural people would be that it has been worth while. Many mothers have been taught to choose the food for the family more wisely, to prepare it more easily, and serve it more acceptably. Families are better dressed, houses are more sanitary and more attractively furnished, kitchens are better equipped and more conveniently arranged. Farm yards have been made more pleasing. What the total number is, what each improvement has cost, how much of the credit is due to extension agencies alone we do not know. Nor can significant facts regarding the accomplishments be easily gathered. Our best estimates probably come from the farm women themselves and it is from their statements that I have quoted the above facts.

But these things do not constitute the whole problem confronting the family on the farm. In looking into the future possibilities of the work we may find a suggestion in a remark made by a sturdy farm woman who said, "I believe this to be true and I say it reverently, home economics extension has come that women on the farm may have life and have it more abundantly." Looking into her interpretation of the abundant life we find that above all she values the broader social contacts. Her advice to her friends was: "Get acquainted with your neighbor. You might like him." There are probably few contributions which extension work has made which have been more appreciated than the opportunity for enjoyable social contacts. It is worthy of greater emphasis. An enlarged appreciation for friendship and neighborliness, for good music, books, recreation, the out-of-doors, and the multitude of mental and spiritual satisfactions which inspire and console us in our human living are longed for by some persons regardless of the place of their abode and the nature of their work. To keep these people contented, these things must be made accessible to them. This, I believe, home economics can profitably write into its program for the future. It is my opinion that we have seriously underestimated the number of people to whom these things are needful and that if we are to approach our high educational ideal they must have full consideration.

There are handicaps connected with living on a farm and it is unreasonable to try to persuade ourselves that they do not exist. There are immeasurable advantages as well and if the handicaps are faced frankly and an earnest effort made to remove them by the best known methods, we have overcome one of the greatest sources

of rural discontent. If home economics extension is to rise to its opportunity it must indeed lengthen its cords and strengthen its stakes.

THE STATE VIEWPOINT

SUSIE V. POWELL
Assistant State Director of Home Demonstration Work for Mississippi

Before attempting to answer the question which is the subject of this discussion, let us define "Home Demonstration Work."

Home demonstration work is a branch of the extension service of the land grant colleges done under the provisions of the Smith-Lever Act. It has for its avowed purpose taking to the girls and women the most approved methods of homemaking. The name indicates the nature of its method of presentation. It demonstrates or sets up demonstrations in the practices which it is desired to promote. Homemaking is here used in its broadest sense. Home demonstration work is as broad in scope as homemaking. It is not a synonymous term with home economics as this subject is taught in the schools and colleges. In addition to problems relating to foods, nutrition, clothing, and house furnishing, it concerns itself with many commonly called agricultural problems, such as gardens, poultry, dairy, orchards, or bee-keeping, but which are commonly looked after by the women on the farm. It is also concerned with matters of health, such as food for the sick, sanitation and hygiene in the home. It may concern itself with finances and markets in an effort to find the means to provide for the home.

Filling cracks in the cabin floor, choosing artistic paper for the new bungalow, the children's school lunch, a sleeping porch and proper food for a victim of the white plague, an all year round garden, spraying the fruit trees, conserving the vegetables and preserving fruits, planning the family wardrobe, weaving fragrant pine needles into baskets, refinishing battered furniture or choosing wisely new hangings, installing power machinery or emptying a heavy wooden wash-tub through a bung hole, putting on a community exhibit or a county clothes clinic, culling poultry or judging a dairy cow, may be the specific problem.

If you ask me how any mortal woman can handle all these problems, I first remind you of the fact that we are discussing a system

in effect in every State in the Union, and consequently the problems are as varied as the climate and the people. Next, that the home demonstration agent I am discussing is a composite photograph of about one thousand snap shots taken from Alaska to Florida.

Next, I will answer the question, as our shrewd Yankee brothers are wont to do, by asking another. How does any mortal woman, who is a wife and mother and housekeeper, grapple daily with these same problems, though she may never have darkened the door of a high school, much less of a college? The answer is, "needs must."

The fact is that the home demonstration agent is given the very best all round training for her work. She is chosen for her work because of this training and her native ability, her adaptability, her resourcefulness, and her general personality. One of the most important features of her training is where to go for information and for assistance. Back of her is the resident teaching force, the experiment stations and the extension specialists, as well as the printed bulletins, projects and programs from the State college and the U. S. D. A. She is duly impressed with the fact that she is one of several factors in the improvement of conditions in the home, and that her first duty is to establish coöperation with the other forces. A county home demonstration agent often may have five hundred or more people doing work. It is not so much the instruction she gives personally as the number of examples or object lessons or demonstrations she gets set up in the homes by the women and girls themselves. The work invariably suffers when the agent considers her instruction as the objective. An excellent, letter perfect, demonstration may be put on by the agent or a specialist with meager results, but when she gets the woman or girl to put on a specific demonstration in the home, the influence spreads to other homemaking activities and to other homes in the community. Thus the demonstration garden leads to utilization of the vegetables by the family, their conservation, their marketing and a consideration of their place and value in the family diet, and an exhibit at the county fair.

The poultry club member finds she needs to learn and practice improved methods in housing, feeding, prevention of poultry diseases, culling, disposing of the culls by selling, eating, or canning them, and preparing the birds for shows and exhibits.

A dairy club member may begin by simply keeping the feed and milk records of one cow. She, however, finds she needs to know

how to judge a dairy cow, to care for the milk in the home, to make butter and cottage cheese for home use or for market, to care for dairy calves, and to dispose of the surplus calves by sale, on foot or as fresh meat or canned, and the value of milk in her own diet and that of the family.

Observing the success of these home demonstrations and comparing them with results in other homes and at fairs and exhibits, shows the real value of the work and inevitably spreads it into other homes and communities.

"Every woman or girl who is making such a demonstration in her home becomes a center of instruction and influence which leads to permanent home improvement and beautification and constitutes perennial and perpetual instruction and inspiration." A certain amount of coaching and training of these home demonstrations by the agents is necessary, but this is subordinate to the program of HOME demonstrations.

Following are some figures on a few of the main home demonstration projects carried on in the fifteen Southern States:

In gardening 31,873 girls and 59,026 women enrolled as demonstrators, or club members. They reported a total yield of 30,000,000 lbs.—one-third was canned, one-fifth sold fresh, and the remainder was used at home.

In floriculture 23,233 demonstrators enrolled. Most of these were encouraged primarily for home beautification, but to the surprise of the agents a ready market was found and many floral club members realized hundreds of dollars in addition to the enjoyment of the flowers at home, and a number of greenhouses have developed.

Orchard demonstrations grew naturally out of garden work. Twelve thousand nine hundred and ninety-seven girls and 43,807 women enrolled for orchard work. No rural home project is considered complete without an orchard.

Canning and preserving is closely allied with the garden and orchard projects, and dependent upon them, 4,600,000 quarts of fruits and an equal quantity of vegetables were canned; 3,129,965 quarts of fruits, jams, jellies, etc., were packed; 5,000,000 lbs. of fruits and vegetables were dried; 625,083 lbs. of meat, fish and game were canned; 15,945,608 lbs. of meat were cured.

Poultry has been an outstanding feature since 1912. Sixty thousand demonstrators were enrolled. A great number reported a net gain of $1,000.00 or more during the year. Pure bred farm flocks

are now common where they were almost unknown and a number of successful commercial poultry plants and hatcheries are the direct outgrowth of these home demonstrations.

Milk and its products and their use in the home was demonstrated in 35,000 homes. Three and one-half million lbs. of dairy products were produced. A great deal of cheese was made and thousands of gallons of milk produced and used at home as a result of home demonstrations. Three thousand two hundred and eleven country schools began the use of milk through the influence of home demonstration clubs. Several hundred schools installed demonstration kitchens which developed into home economics departments.

In clothing more than 100,000 demonstrators have done special work with textiles, fabrics, choice, care and construction of clothing and hats, the making of standardized work caps and aprons; cup towels and pot lifters; dresser scarfs, luncheon sets, bed covers and curtains.

The improvement in equipment and conveniences for the home is significant. Thirty thousand women and girls got garden and orchard equipment; 60,000 made or purchased canning equipment; more than 30,000 provided approved poultry equipment; 7,000 bought equipment for canning and curing meats; more than 30,000 secured improved dairy equipment for their homes; and more than 40,000 secured modern cooking equipment. This equipment makes for ease and efficiency in household tasks and a consequent gain in leisure time for the home-maker.

In a single year 466 girls entered college on scholarships won in club work; 2,042 paid part or all of their college expenses; 5,644 club girls became bank depositors for the first time; in many cases the only relation the family had with a bank was to give a mortgage and have it foreclosed; 2,268 community buildings were erected or remodeled, hot school lunches were provided in 1,154 schools; 266 club markets were conducted. The total value of all products reported sold by home demonstrators in two years was $18,409,089.

A crowning feature of home demonstration work is the beautification of rural homes and landscapes. Twenty thousand homes carried on definite demonstrations in improvement of house and lawn; 6,725 homes were remodeled; 1,112 new homes were built; 2,109 rooms and porches were remodeled and refurnished; 22,459 homes were screened; 5,000 homes installed water, lighting, heat-

ing and sewage; 63,935 lawn and landscape demonstrations were made.

Much of the improvement of home conditions is due to the financial returns which the women and girls received for their club products, which augmented the family income and made available funds to be applied for this purpose. Say what you please but the program of production and consumption outlined by Mr. Martin is the logical one, and its application has brought financial opportunity without taking the woman out of the home and the girl out of school as is such a common occurrence in the towns and cities.

Community club meetings, county rallies, short courses, camps, fairs and exhibits bring the people together and have created a community of interest and a team spirit which is making for better social and economic rural conditions. In keeping their records of expenditures of time and money and results achieved, and in earning money, expending it or banking it, they are learning valuable lessons in economics.

The study of bulletins, programs, approved books, the writing of the narrative reports of their work, participation in club programs and in the business and social activities attendant on organized home demonstration work, is giving valuable cultural and social experience.

Club camps, short courses, fairs, exhibits, garden cities, coöperative canneries, community houses, tend to overcome the ill effects of rural isolation and to develop friendly rivalry and community spirit.

In Mississippi health conditions in rural homes have greatly improved. This is shown by actual conditions of the house and premises and by the improved physique of the club girls and women. Health contests are put on in the community club, county and state short courses and fairs. A woman physician is in residence at each State short course and in addition to health instruction, gives physical and mental examinations and tests. The health work is done in coöperation with the health department, which publicly admits its appreciation of the home demonstration agent.

Recreation, games, songs, yells, setting up exercises are practiced at club meetings, camps and short courses. The Y.W.C.A. coöperates generously.

Economical use of natural resources and converting waste material into a source of revenue is illustrated by the following figures from the Mississippi report. Pine needles, honeysuckle vine, willow

twigs are woven into exquisite baskets which have been sold into every State in the Union and have brought $5,236 to the women and girls in one year.

Figs, which heretofore have dropped from the trees by the tons, strawberries and peaches, too ripe for shipment by truckers and commercial orchards, are turned into delicious preserves, jams and jellies for home use, and the surplus finds a ready market.

Home demonstration work has led the average home maker to use scientific principles and methods in her daily home making tasks.

Among its thousands of demonstrators the terms "balanced meals, food values, vitamins, calories," etc., are being daily applied, if not always entirely understood. It is significant that the very first home demonstration project was raising and canning tomatoes. The therapeutic value of this homely vegetable is now acknowledged by scientists and understood by the laity. In canning, cookery, dairy, poultry, house cleaning, laundry work, soil improvement, etc., they are applying their practically acquired knowledge of chemistry, bacteriology and physics.

In the planning, building and furnishing their homes, and in the choice and construction of their garments and house furnishings, and in the improvement of their home grounds, they are learning to apply approved principles of art.

In their community and county organizations with their committees they are learning and applying parliamentary usage.

The figures given are taken from records kept and submitted by home demonstration club members. It is manifestly impossible to estimate with any degree of accuracy results and extent of influence on thousands who directly and indirectly, consciously or unconsciously are influenced by the agent and the *home* demonstrations, but who do not enroll nor submit any records. One example will illustrate this: In Mississippi 5,000 girls and women enrolled for the annual Better Bread contest. Each of these received oral and printed instructions and attended demonstrations in bread making and scoring. Each one made biscuit, corn meal muffins and yeast bread six times in her home kitchen for the family, and scored her bread each time against perfection, keeping a record including date, quantity, and score. Each one took part in a community contest either in a farm kitchen or a community school. The winners took part in a county contest, and the woman and girl winning in the county competed with those from other counties at the state contest

at the state fair. When 5,000 were reported as having done bread work, but scores, hundred and thousands, in the course of a year, attended the demonstrations and contests in the communities, counties and State, and many of them inevitably were influenced, though there could be no record of their achievements.

The following is a résumé of conditions showing what home demonstration work has done:

1. Carried approved home making methods to girls and women in the homes.
2. Caused women and girls to apply principles of science and art to homemaking activities.
3. Brought financial, social, recreational and educational opportunities to the girl and woman in the home and in the community, without taking the woman out of the home or the girl out of school.
4. Has won the respectful coöperation of bankers' federated clubs, state departments of health and education and other agencies.
5. Influenced schools to establish home economics departments.
6. Developed leadership among farm women and girls.

What It Must Do: Differs in degree and not in kind.

1. Employ more agents.
2. Better trained agents.
3. More women specialists.
4. More money for home demonstration work.
5. Research in homemaking problems.
6. Reach more people.

The keynote of home demonstration work is the county home demonstration agent and the home demonstration organizations which she sets up. Without these the work of State agents and specialists is limited and lacks permanency. May her tribe increase until there is one in every county in the land.

THE FARM GIRL'S VIEWPOINT

JOSEPHINE A. ARNQUIST
Iowa State Leader of Girls Club Work

The farm girl, and when I speak of the farm girl I mean the one out of school as well as the one still in school, wants and expects

an organization of her own which is permanent, one which is worth while, and one which is dignified. The farm girl objects to an organization which springs up over night and dies as quickly; one of the mushroom variety. She feels that she is being exploited.

She wants an organization which has a program based on fundamentals. During the war a certain State was doing a great deal of garden club work. One day a local leader came into the county office and said she was discouraged over her club work. She explained that her very brightest club member had resigned and she couldn't get her interested in her work again. The county agent asked if the ground was in good condition. The local leader said yes, the ground was of the very best. Perhaps the seed was poor. No, the seed came up and the garden was growing very nicely. Perhaps the garden was too large. No, the garden was certainly not too large. Then the county agent said, "Well, just tell me what was in this garden." The local leader said that the girl had six beets and they were all growing nicely, but yesterday Mary pulled them all up—Six beets!! Why shouldn't Mary pull them all up. No red-blooded girl could be interested in a proposition so small as six beets. There is where the trouble lies with a great many people who work with girls, they present the proposition far beneath the girls. No farm girl wants a six-beet proposition. Every farm girl wants to be treated with dignity. She is capable of doing fine things. Too many people think that in order to interest the adolescent girl they must put on a hip-hurrah program. This is a mistaken idea.

A girl likes to feel, and should feel, that she is contributing something to the community in which she lives, and in return she has a right to feel that the community owes her something. It owes respect to the organization in which she is interested.

At a club meeting one day I asked the girls to put down in writing their reasons for joining their clubs and the reasons they would now give for others to join. I was anxious to find out if the two reasons would be different. They were as I had expected them to be. Here are three which I consider very typical.

"I joined the club for curiosity, because I wanted to know what it was like. Everybody was talking about it. I didn't have any special aim in mind at all but, after being in club work, I found that it was so interesting, not only our project, but our *business meeting* and the *general spirit* developed among the girls.

"I am now a freshman at Iowa State College, and if I were asked 'why are you at college, what prompted you to go to college,' my definite answer would be, club work. The things I have gained in club work I consider just a very small portion of what I could get in college. The inspiration I got for college (and that is the big thing to me) was from 4 H club work."

Curiosity, you see, was this girl's first reason, and inspiration her second.

"I joined the club because I liked to sew. I also had read about them and saw some club demonstrations at the State fair. I thought I would like to belong to a club and joined at my first opportunity.

"It gives you an opportunity to meet people. I have met many lovely people among them, Professor Holden, organizer of Iowa extension work; Mrs. Barker, our county home demonstration agent, Miss Arnquist, Miss Ahrens, Miss Forbes and Mr. P. C. Taff of the State office. Miss Dunnigan and Miss Coyle of *The Farmer's Wife*, Miss Buchanan of the Victor Talking Machine Company, several extension people in the State office and a lot more just as lovely. These people are the type that always think of other people first and then of themselves.

"I have learned to appreciate good books and music. I am sure if for no other reason than this it would be a good one.

"Then in club work we are taught to keep ourselves healthy because we must be healthy to do good work.

"Club work has helped me to choose my life work. I have made my choice and it is club work."

Curiosity was Jennie's first reason and opportunity for development the later one.

"I joined the club because we never had any fun in our neighborhood and I thought we could have fun if we got together in each other's homes.

"I now belong because I get so inspired. I am going to finish high school and go on to college instead of stopping school this spring as I had planned. I know I have met more interesting people than my girl friends in town have. I once shook hands with the president of a college and he made me feel as if I really amounted to something. I have found out that the bigger a person is the more a person knows the nicer he is. But best of all my father says is that I am learning to win without bragging and lose without squealing.

"I joined the club at first for sociability but now I belong for the other benefits I derive from it."

Margaret joined for fun but would have her friends join because it made her feel that she "really amounted to something."

People do not realize what girls are getting out of their club, nor do they realize the future possibilities of club work.

At Eldridge, Iowa, the club girls and local club leader and home demonstration agent realized the lack of good books in the community and as a result the little local group financed the installing of the first township library of 100 books. One of the club members takes care of the library every Saturday afternoon. The first year the library was open only to club members, the second it was open to the community with an increased number of books.

At Marshalltown a contest was put on to determine who was the most suitably dressed girl for school. A freshman farm girl was awarded first place. This girl had never had any home economics training, but had been a member of her community club for three years and was a living demonstration of what her club stands for.

A state-wide campaign has been carried on for three years in our State for better shoes for the growing girl. Out of 7,617 club girls last year 1,485 are now wearing a straight line, large heeled, broad enough in the toe for five instead of four toes. True enough the big problem was to convince the rural merchant that he should carry this type of shoe, but after repeated calls for a shoe measuring up to these requirements, by the girls and their mothers, the shoe man begins to feel the effect of this voluntary organization. And as a result he puts in a stock of shoes which earlier in the season he said girls would never wear. It is a far easier thing for girls to come to a conclusion of this kind when they come to it naturally and of their own accord.

We feel that if nothing else were done in our State than the putting on of this better shoe campaign, the organization has been worth while and dignified and perhaps permanent, for we know that this is not something that can be accomplished in a year, but it is something which will need steady follow up work for twenty-five years.

An interesting example of the practicability of girls' club work was brought out in the Davenport high school. The freshman class were having an important class meeting, the president was absent and the vice president, a farm girl, took his place. The members

of the class and the teachers were a little anxious as to her ability. She carried the meeting through very beautifully, bringing into practice parliamentary law as practised once a month in the winter time and once every two weeks in summer in her local club. As a result of her demonstration she was asked to help the president with the meetings from then on.

The one big thing that we have to do is to teach the American girl how to dress according to her age, type and purse. This has been the crying need for generations. Our old method was to tell them that they were silly and vain. This is not an effective argument, for this is a period when a girl likes to be silly. She is afraid of being sensible thinking, that this might mean priggish and old maidish. Our fashion magazines stress the wrong type of beauty. They presuppose that every one is tall and slender and of the vamp type. The girl wants an organization where she can study her own type and come to the right kind of conclusions through having the fundamentals presented to her often. She, like other human beings, does not get anything in a minute.

She wants an organization that is going to bring out her qualities of leadership. The average farm girl is apt to be reticent, self-conscious and very much pushed in the background. She wants, whether she knows it or not, an organization that will bring out her latent qualities of leadership. This being a voluntary organization, leadership is brought out rapidly.

The girl wants an organization that will be still functioning in her community when she returns to it ten, twenty or thirty years hence.

She wants to feel the work of her organization is on a par with the work being done by the men, women and boys of her community.

She does not want an organization that merely teaches her how to can fruit, sew a seam or raise a beet, but one that develops all sides of her nature and prepares her for her adult place in the community.

The girl is making her plea not to be used by older people merely as a stepping stone to adult organization. She in herself can help put over better practices in Home Economics. She herself is a big power toward better farm life.

The farm girl, whether she is in school or out of school, needs a voluntary organization of her own which is permanent, dignified and worth while, linked up with an adult organization. We feel that the 4 H club fostered by the extension departments of the agri-

cultural colleges, can fill and is filling this need making a four square girl, who is taking her place in the State helping to reach the goal: "A contented, prosperous family on every American farm."

THE FARM WOMAN'S VIEWPOINT

MRS. JOHN H. DYER
Marshall, Mo.

In speaking of home economics work in Saline County, I might first call your attention to the fact that Saline is by no means the least prosperous of the 114 counties that constitute the State of Missouri. So any review of accomplishments here might well be the review of the accomplishments in any other county.

Chief among the helps that the demonstration work has been in Saline County, is the development of local leadership. Having been associated with the home economics agent during the period of organization here, I am familiar with a good many of the difficulties that attended the organization of our rural clubs. Beginning with only two community organizations, we have now attained the point of thirty. Among the first organizations, it was difficult to find those who were willing to assume leadership in any way, even responsibility for any of the projects. But to-day we do not have that difficulty. There are women in each club who are both capable and willing to further the matter of any work that may be brought to them.

One of the projects in last year's work, was an elementary course in parliamentary law, which was faithfully studied by each club in the county, and now our women can conduct their business meetings in a business-like manner.

In considering the result from an economic standpoint, we country people are essentially a practical people, and we like to know when we are doing anything worth while, as to whether it will pay us in dollars and cents.

Chief among those things, is the work that has been done with poultry. When our home economics agent came to the county, very little work had been done toward the culling or feeding of balanced rations. The number of people who kept books with their poultry was almost nothing. To-day, there are 150 well-kept, well-

culled flocks, whose owners know to the dollar what sort of income they have produced during the year.

Another worth-while factor has been the help that has been given toward better canning, and canning of those things hitherto not considered practical.

The result of judicious work along this line, was clearly shown this year in the remarkable canning display that went from our county to the State fair, and had no small share in winning the blue ribbon for Saline County's agricultural products.

Especially has emphasis been placed upon the canning of meats and vegetables, which has added to the housewife's store for her table during the entire year.

On the subject of clothing and millinery, each individual club has been keenly interested. Help has been given collectively and individually on the making of patterns, dress forms, selecting and choosing textiles and colors, and a good many other things along the same line, all of immense interest and benefit to those who have participated in this work. And then when we consider those things which concern the home equally as much, and yet have brought no return from a definite financial standpoint, we can consider the work that has been done of importance in the management of the homes. Anything that can be done to lighten the labor or lessen the time used for any farm housewife, is worth while.

It was a matter of amusement, not unmixed with a little astonishment, when the farm wife, in the recent census, was listed as a woman of no occupation, when most farm wives can qualify as the farmer's wife as described by Corra Harris in "From Sun-up to Sun-down."

The nutrition and health of her family is ever uppermost in her mind, and the importance of meals of well-balanced food has been impressed upon the women in our clubs as essential to the health and well-being of her husband and children, since good health depends upon good nutrition, care and feeding of children is a subject that concerns all young mothers, and abundant health has been given along this line; especially has the need of better rural conditions in our homes been emphasized, in order that child mortality might be curtailed. There are times when the farm wife must be both nurse and physician, for most of us are situated so far from a physician that we do not send for one unless we are certain of our need. The specialist from our State college on home

nursing has been greeted with large crowds of intensely interested women wherever she has been, and this work has been of immense help to us all.

Help in arranging the interior of our homes has been given without stint, even to the renovation of household articles.

Progress in agriculture has been made more on the farm than in the homes on the farm. Too often we find the workshops of our country homes very little changed from the kitchens of our grandmother, which means that new inventions and new helps have not been used for the housewife as they have for the farmer.

During the last year, in order to create a new interest in good arrangements for kitchens, and emphasize those labor-saving devices that would aid us, a kitchen contest was put on in our county and was of much benefit to the hundred or more persons who made a tour of the county, at the end of this contest, and inspected the kitchens entered. No one who went on this tour but was benefited as a result of seeing these excellent and well-arranged kitchens,—arranged to make for the highest efficiency of the person working in them.

And now when all has been done and we have helped the farm wife with poultry and canning and clothing and millinery; in home management; in arranging for balanced meals; in the care and feeding and nursing of her children; the arrangement of her house and in making of her kitchen efficient, so that time and labor might be saved, for what have we saved it? In order to give her more time as a homemaker, because she needs less as a housekeeper; in order to give her time for the cultivation of those things of mind and soul which make her a companion as well as wife and mother; in order that she may have time to exercise those God-given faculties of tact and sympathy and understanding which will bind her children to their home. And is the country home worth while?

Dr. Diehl told us last winter at Columbia that 85 per cent of the business and professional men in a survey made recently in one of our eastern cities, were country boys. So it seems that from our country homes go the brains for our business and professional life. Do we minister to the spiritual also? He made a statement the same night, that in speaking at a meeting of the great ecclesiastics of the Northern Methodist Church in Chicago, in discussing the decadence of the rural church, he made the assertion that if the rural church went down, it dragged the city pulpit also with it, and when

this remark was questioned, he asked all in that vast audience who were born or reared or held their first pastorate in the country to arise to their feet, and all but two arose. It is a fact also that 95 per cent of our foreign missionaries come from rural homes, which shows that we also minister to the spiritual need; and then when we look at the other side, do we also send our quota of criminals to our State penal institutions?

The superintendent of the Industrial Home at Boonville, in writing the *Kansas City Star* recently, stated that out of the 700 boys who annually go in and out of that institution, 35 per cent come from each of our two great cities in the State, the remainder from the small towns scattered about the State, and the number of country boys was possibly one or two during the year, which means that in the country we keep our children's hearts and minds and hands employed with worth-while things, so that they do not have time for the worthless things, and so much depends upon the mother in the farm homes, that any help we may be able to give her in solving her problems is worth while.

What more can the Government do for us than it has already done in home demonstration work? Nothing new that I can suggest save emphasizing two important things in our program of work. The boys' and girls' clubs and community organization.

Unless we are able to interest our boys and girls more particularly in farm work, then we will never be able to keep them on the farm. Rural high schools are one solution for keeping them there, but considering the fact that there are but 549 high schools [1] in the State, the result is that we are compelled to send our boys and girls at their most impressionable age to town to school, to learn town standards, town ideas and town ideals, which are sometimes far removed from those of our country life.

Until the farmers learn to work together in community organization, learn a new meaning of group consciousness, he will never be able to unite in agricultural organizations, to solve the bigger and broader problems that confront us as an agricultural class.

Putting stress upon the educational program of community organization is one way, and one important way, of interesting the farmer in constructive work for his own benefit.

* Statistics of Public High Schools, 1919-1920, Bulletin, 1922, No. 37, page 11.

THE JEWISH FARMER IN THE UNITED STATES

GABRIEL DAVIDSON
The Jewish Agricultural Society, Inc.

To many the term "Jewish farmer" may sound like an anachronism. The association of Jew and farming is no doubt somewhat of a surprise to some and perhaps a revelation to others who believe that Jewish farming (pardon the term) ceased to exist with the expulsion of Israel from its ancestral home and its dispersion over the face of the globe. Despite vexatious restrictions designed to uproot the Jew from the soil, there never was a time when Jews were not engaged in agriculture to some extent. The hiatus between the Jewish farmer of biblical times and the Jewish farmer of to-day is not nearly as wide as it is generally supposed. Down through the centuries there has always burned in the breasts of multitudes of Jews the fervent wish to return to their patriarchal calling, to the pastoral life of their ancestors. The present Jewish movement toward the farm is merely the result of the lifting of the oppressive and restrictive laws that made farming for the Jew virtually a proscribed occupation for well nigh two thousand years.

Here in this blessed land, where neither race nor creed forms a barrier between man and man, where the heavens smile down upon all and the rays of the sun diffuse cheer and comfort, Jews have been farming almost from the very time that white men set foot upon this fertile soil. It was a Jew, Abraham de Lyon, who brought the wine and silk culture from Portugal to Georgia, and in colonial times Jews in the South were engaged in the production of indigo, rice, corn, tobacco and cotton. Soul-stirring and heart-breaking were the pathetic efforts of early American Jews to regain a foothold upon mother earth. The earliest organized attempt to establish a Jewish agricultural colony in the United States was made in 1820 by Major Mordecai Manuel Noah, a Revolutionary veteran and a former United States Consul General to Tunis. The venture proceeded little beyond the purchase of 17,000 acres of land of Grand Island in the Niagara River. The Jewish population was too small

to make mass colonization possible, and all that remains to mark this premature project is the cornerstone of a monument which reposes in the Buffalo Historical Museum.

The second attempt at the formation of a Jewish agricultural colony took place in 1837, when a small band of Jews from New York City settled on farms near Wawarsing, Ulster County, New York, in the district which is now inhabited by many thriving Jewish farmers. Many a tragic tale can be told of the sufferings of these Jewish pioneers. A decade of heroic struggle, of battle against impossible odds, and this colony, like its predecessor, met its inevitable death. The founders called their colony Sholem—Peace—but Sholem turned out to be merely another tragedy of the Jew seeking peace and finding it not. In the words of Jeremiah, "Peace, Peace, but there is no Peace."

From that time until 1881 no organized movement toward the farm took place, but the streams of immigration set in motion as a result of the fiendish persecution of the Jews in eastern Europe caused feverish efforts to be put forth to place these unfortunates on farms as a means toward their early rehabilitation and their easier absorption into our body politic. No less than fifteen colonizing efforts were projected in the eighties in Louisiana, Oregon, Colorado, Kansas, North and South Dakota and New Jersey. Several sporadic attempts followed in the succeeding decade, but of all these earlier efforts only the so-called South Jersey Colonies and Woodbine survive. Inexperience, lack of capital, injudicious selection of land, the absence of leadership, doomed these early, hastily conceived, illy planned, poorly executed projects to certain failure. The New Jersey Colonies were the sole exceptions because they were more favorably located and close enough to New York and Philadelphia to command the attention of the Jewish public in the two largest centers of Jewish population.

The establishment of the Baron de Hirsch Fund—named after its illustrious founder, Baron Maurice de Hirsch—in 1891, gave the Jewish agricultural movement that guidance which the earlier, well-intentioned but poorly directed efforts lacked. The objects of the Baron de Hirsch Fund were not solely agricultural. It had a broad program of which the promotion of farming was simply one of numerous activities. It was soon found advisable to entrust the agricultural work to a separate organization, and in February, 1900, the Jewish Agricultural Society was founded.

The Jewish Agricultural Society has wielded a potent influence upon the American Jewish farm movement. The history of the Jewish farmer—his struggles, his needs, his failures, his successes—is so closely bound up with the activities of the Society that a brief statement of its work will no doubt be of interest to this Conference, engaged as it is in the discussions of the problems of country life. Reduced to its simplest terms the Jewish Agricultural Society has for its object the promotion of farming among Jews in the United States. It functions through various departments, each charged with a specific task—the Farm Settlement Department, the Farm Employment Department, the Farm Loan Department, the Extension Department, the Rural Sanitation Department.

The prospective Jewish farm buyer is introduced to the Society by means of its Farm Settlement Department. To this department comes a perennial stream of city people, anxious to throw off the restraint of shop, factory or foundry, or longing to escape from sunless, cheerless city tenements. But The Jewish Agricultural Society does not essay to play the role of missionary charged with the conversion to farming of large masses of urban Jews. It scrupulously avoids all propaganda, the preachment from the housetops of the gospel of farming. It has always been its belief that an artificially stimulated farming class means a weak farming class, an ephemeral thing that sprouteth in the morning and withereth at night. Farmers cannot be made *en masse*. The responsibility is too heavy and the risk of failure too great. The Society prefers the slower but safer method of directing the natural flow toward the farm and guiding it along proper channels.

In the Farm Settlement Department the farm seeker is enlightened as to what farming actually embraces. He is told that it is not merely an occupation, but also a mode of living; that as an occupation it requires capital, experience, physical vigor and a knowledge of business practices; that as a mode of life it requires the capacity of adaptation to new surroundings and changed conditions, not merely on his own part, but principally on the part of his family. He is, in brief, given a true perspective of what farming implies so that he can approach the subject with intelligence and understanding. The duty is not a light one. It requires experience, sympathy, vision, a knowledge of human nature.

Within the last three years, 4,139 farm seekers turned to this Department for guidance and 371 bought farms. The number may

sound small, but the task required the expert examination of 1310 farms in the East and Middle West. Were the Society to yield heedlessly to the natural impulse of gratifying the ambitions of all those who apply, its annual roster of new farmers would be much more imposing, but the toll of failure, I fear, would be too great. Indeed, as can be seen from the figures just given, no small part of the work of this Department is to dissuade those palpably unfit from entering upon a business which would bring them no profit and the cause no benefit. While this may be work of a negative character, it is the only rational method of building up a farm movement.

An integral part of the work of farm settlement is the protection of the farm seeker against dishonest farm agents and corrupt real estate speculators. This is done through the medium of advertisements in the Yiddish press announcing the service of the Farm Settlement Department, through lectures in the Jewish centers, and by articles in the Society's farm magazine, *The Jewish Farmer.*

Too many immigrant farm buyers of all nationalities are mulcted of vast sums of money through the machinations of dishonest real estate brokers and rapacious land sharks. Such harmful practices have their pernicious repercussions not only in that hard working immigrants are filched of their savings, but also in that, after a futile struggle, they are thrown back upon the city, shorn of their means, robbed of their hopes, disgruntled and discouraged, to take up anew the burdens from which they toiled so hard to escape. The cause of agriculture suffers. The defrauded immigrant loses faith in American institutions. His Americanization is retarded.

Through the Society's intervention many a crooked deal has been nipped in the bud. Acting the rôle of watch-dog, The Jewish Agricultural Society has been measurably successful in preventing frauds. It caused the prosecution of malefactors, drove one such pirate by indictment out of the State of Massachusetts, by means of a civil suit compelled a band of swindlers to disgorge their ill-gotten gain, and in various ways took up the cudgels in behalf of defrauded farm buyers. Some States have real estate license laws, New York among them, but the New York law applies only to New York City and adjacent counties. I have advocated before the Legislative Committee to Investigate the Exploitation of Immigrants, now in session, the extension of the law so as to make it state-wide.

So much for the Farm Settlement Department. Let us now

consider the Farm Employment Department. Many of our people, anxious to turn to the farm, some of whom have the requisite financial means, are restrained from taking this step through fear that their lack of agricultural training will spell disaster. A period of service on a farm offers such men an opportunity to obtain their experience before starting out for themselves. It enables the fit to get an insight into farm life and thus accelerates their later progress, while the unfit can merely return to the city no worse off for their experience, with their little treasure chests intact to enter pursuits for which they are better qualified. An apprenticeship like this serves as a rational, practical and inexpensive means of schooling. It was these considerations that prompted the establishment of a Farm Employment Department early in the Society's history.

In 1922 jobs were procured for 779 men and since its inception in 1908, the Department has affected 14,446 placements. The aim of the Department is primarily educational, to give earnest, willing young men the opportunity of acquiring a practical agricultural training so as to fit them to become farm owners, or to command the better paying positions as farm workers. That its purpose is being accomplished is attested by its ever growing contingent of skilled laborers, 67 per cent of last year's placements having been experienced men as compared with 12 per cent in 1908, its first year. The percentage of independent farmers that have developed out of farm laborers is, of course, very much smaller. It requires more than farm training to make a farm owner. Yet the records show that practically every case in which a farm owner has been evolved from a farm laborer has resulted in a profitable farm enterprise.

A fundamental activity of The Jewish Agricultural Society is its Farm Loan Department, the function of which is to extend financial help, not help in the form of charitable doles, but help by means of loans extended on a business basis against security, repayable with interest—help that any self-respecting man can accept without the loss of prestige or dignity. The Society's entrance into the loaning field was simply a realization of the inadequacy of agricultural credit and an effort on its part to improve these conditions for a class of farmers who, being strangers in a strange land and in a strange calling, are more acutely affected by them.

In 1922 the Society made 473 loans aggregating $335,154 and

from its inception up to the close of the last fiscal year it had granted 6,627 loans totaling $4,142,792 to farmers in 38 States. The loans were made at low rates of interest and on easy terms of repayment. Foreclosures are extremely rare and losses on principal have been but little over 3 per cent of the amount loaned out, despite the marginal securities. Thus of the 473 loans granted in 1922 only 26 were on first mortgage while the others were on second, third, fourth, fifth, one even on sixth mortgage, on chattel and other collateral mortgage, purchase contract, and 113 on unsecured notes. The results merely demonstrate that loans made even on slight security are reasonably safe if they are hedged around with proper safeguards—the examination of the personal risk, expert appraisal of the property offered as security, consideration of the purpose of the loan, education in the use of the credit, and at times supervision over the disbursement of the funds.

The Society's business relations with its clients are not confined merely to matters in which it has a direct pecuniary interest. Within the limits of this paper it is impossible to give an adequate portrayal of the multifarious matters of a business nature in which it is constantly called upon for advice. Matters pertaining to insurance, from the procurement of policies to the adjustment of losses; questions affecting first mortgage loans; help in filling out applications to the Federal Land Banks; payments on farm mortgages and the proper receipts and releases therefor; the dissolution of partnerships; the examination of purchase contracts and of contracts affecting the construction of buildings and the purchase of machinery —and other matters too numerous to mention—are continually being presented to it. In very truth, the Society's office has established itself as the clearing house for all manner of information on questions relating to the business end of farming.

We come now to the Extension Department. The United States Government spent about $40,000,000 during the fiscal year 1922 for the maintenance of its comprehensive Department of Agriculture, the finest in the world. About $19,000,000 is annually made available from Federal, State, county and local sources to carry on the elaborate system of extension service which has been built up under the Smith-Lever Act. Our States, each of which maintains an agricultural college and one or more agricultural experiment stations, the counties within the States, of which 2,000 out of a total of 2,650 agricultural counties employ county agents, some

more than one, spend in the aggregate a vast amount of money in the cause of agricultural education and research. There are also many excellent English magazines on general agriculture and on special branches. The American farmer is thus fortunate in having access to a vast mass of agricultural information on every conceivable branch of farming in all its manifold phases. Valuable as this is to our farmers, it does not entirely fill their needs, nor, I venture to say, the needs of immigrant farmers of other strains. Their linguistic handicap and their peculiar racial characteristics require a different method of approach. Government agencies can obviously not stand in that close relationship to farmers as an organization especially designed to promote their interests, particularly when we consider that county agents have under their jurisdiction an average of 2,600 farmers covering over 600 square miles of territory. The aim of the Extension Department of The Jewish Agricultural Society is to open up this storehouse of agricultural knowledge to Jewish farmers, to translate it into terms of their understanding, to fit them for these other agencies. But it does not stop there. Its relationship toward our farmers is more intimate. It tries to get at their innermost problems, those human problems that agitate their souls and upon which their success as farmers so largely depends.

The first step taken by the Extension Department was the publication of *The Jewish Farmer,* then as yet the only Yiddish agricultural magazine in the world. Realizing that the value of the paper depended upon a knowledge of the Jewish farmers' special needs, the editor visited the various Jewish farming settlements, and thus was developed a system of itinerant instruction, the second stage in the evolution of our educational process. The contacts thus established not only between the office and the farmers but among the farmers themselves, led up, naturally, to the formation of farmers' organizations for community projects.

The scope of the extension service is so broad and the volume of its work so inclusive that there is hardly any species of agricultural extension work not comprehended within its program. Within the compass of this address it is impossible to go into details, but a few figures may be illuminating. In the year 1922, 1,670 individual farm visits were made, 134 meetings attended by 7,260 persons were held, 54 projects and demonstrations of various kinds were undertaken. Advice was given to 1,450 callers at our office and

3,895 inquiries were answered either by mail or through the columns of *The Jewish Farmer.*

A purchasing service is carried on through which our clients are enabled not only to save money but to buy commodities of approved types. This is of particular value to new farmers. Time and again a farmer sends in a big order, an examination of which usually reveals that the man can do without a number of items enumerated in the list.

A correspondence course was initiated two years ago for the benefit of those who cannot avail themselves of our field work. A text book on poultry, the first Yiddish agricultural text book, made its appearance two years ago. To this was added a pamphlet in Yiddish on the diseases of cattle and now we have in preparation another Yiddish pamphlet on diseases of the horse.

As our extension service was developed it became plain that work among farm women and children must find a place on its program. The hardships of farm life bear with particular force upon Jewish farm women; not only because of their linguistic handicap, but also because centuries of living in thickly populated districts make difficult the adjustment of life in sparsely settled sections where neighbors—especially of their own class—are few and far between. For the Jewish family, life on an American farm implies two violent changes, the change from Old World to New World conditions, and the change from the congestion of the city to the life of isolation on the farm.

For a time The Jewish Agricultural Society carried on the work singlehandedly. But it was felt that this was a work peculiarly within the realm of woman, requiring a woman's delicate and sympathetic treatment. The Council of Jewish Women, the largest national organization of Jewish women in America, was therefore invited to enter the field, and to its lasting credit be it said that it responded with a readiness and nobility characteristic of Jewish womanhood. Within the short space of four years it has evolved a program so comprehensive as to exceed our fondest expectations. Mrs. Henry J. Sporborg, the tireless chairman of its Farm Committee, gave you a brief résumé of the Council's work at this morning's session and there is therefore no need of my detailing it again. The Council's sympathetic workers have brought cheer and comfort to many a farm home, sunshine and happiness into the lives of our agrarian folk.

The most recent of our activities is the Department of Rural Sanitation. How important a part sanitation plays in country life can be gleaned from a study made several years ago by Dr. L. L. Lumsden of the United States Public Health Service. Basing his conclusions upon a survey made of eighteen counties in sixteen States—north, east, south and west—he reported that in less than two per cent only of the rural homes of the United States are the most essential principles of sanitation consistently in practice, and that less than three per cent of our rural population is provided with health service approaching adequacy. Aside from the humanitarian aspect, the economic loss from resultant disease is stupendous. In a recent report of the United States Public Health Service, the loss from malaria and typhoid fever alone—diseases caused by insanitary conditions and largely preventable,—is estimated at $900,000,000 a year, and Professor Irving Fisher places the annual loss from all preventable diseases at $2,000,000,000.

During the year 1922, our Sanitation Department visited 548 farm homes and reinspected 296, making a total of 844 visits. It examined 511 wells, 347 springs, 851 dry toilets, 472 flush toilets and 395 cesspools. It inspected 458 dairy barns. It distributed about 7,500 sanitation posters, leaflets, pamphlets and public health bulletins. It gave sanitation talks, some illustrated by moving pictures, before 201 gatherings, reaching many thousand farmers, both Jewish and non-Jewish. The reports at the end of the year showed that some definite sanitary improvement had been made at 91 per cent of the farm premises reinspected.

A Farmers' Sanitary League was organized in Sullivan and Ulster Counties in the heart of the New York Jewish farming districts, the purpose being the improvement of sanitary conditions, and a sanitary exhibit was installed at the Society's branch office at Ellenville in Ulster County. Through our advocacy town boards adopted sanitation ordinances drawn up and sponsored by this Department.

This branch of the work of The Jewish Agricultural Society has called forth most favorable comment on the part of town, county, state and federal health agencies.

Add to this ramified program, the award of scholarships in the agricultural colleges to sons and daughters of Jewish farmers, the grant of loans to students in agricultural colleges, aid extended by means of loans and otherwise for synagogues, community buildings, social houses, etc., coöperation with other agencies, public and

private, in many lines of endeavor intended to improve farming conditions, and you have a good bird's-eye view of the Society's multitudinous activities. Couple with these the work of the National Farm School, an independent organization headed by that able superintendent, Dr. Bernard Ostrolenk, and you have a picture of what is being done in the interest of building up a Jewish farming class in this country.

Let us now take a hasty glance at the status of the American Jewish farmer to-day. There is no State in the Union that has not its Jewish farmers and no branch of agriculture that has not its Jewish votaries. Within the short space of twenty years, or less, during the very period when the general drift was away from the farm and during the second half of which our foreign born farm population declined by 88,488, well nigh 15,000 Jewish families comprising 70,000 souls have returned to the soil, and a million of America's fair acres spread over every State of the Union, representing a valuation of a hundred millions of dollars, have been made to respond to the toil and to the genius of Jewish husbandmen. If the number is still not imposing, we must keep in mind the difficulties inherent in the change from city occupation to farming and from urban to rural living in the cases of a people so long proscribed from the land.

While The Jewish Agricultural Society claims credit for having accomplished much in fostering the Jewish agricultural movement, the Jewish farmer is by no means a hothouse plant, artificially nurtured by philanthropic or quasi-philanthropic endeavor. The numbers have grown so big that the Society cannot reach them all in a financial way, even were this necessary. Its resources are not sufficient. Jewish farmers for the most part finance their farm operations in exactly the same way as other American farmers. They have a substantial stake of their own in their business. Thus the average capital possessed by the new farmers settled by The Jewish Agricultural Society in 1922 was $3,954. The little financial lift that the Society gives and the services of its educational bureaus simply ease the period of transition and accelerate the adjustment to the new occupation and mode of life.

There are still skeptics who look upon the Jewish farmer as an object of curiosity. It seems hard for some to conceive that the Jew can actually fit himself into farming and to life in the country. These doubters overlook the Jew's power of adaptation. Driven

from pillar to post, unable like the dove which Noah sent forth from the Ark to find a resting place for the soles of their feet, ever faced with the necessity of rapid, ofttimes violent change, the Jew has developed that facility for adaptation which enables him to fit himself into new conditions. It is that power of adjustment which stands the immigrant Jew in good stead when he emerges as an American farmer.

To those who harbor misgivings as to the aptitude of the Jew for farming, we frankly admit that there are failures. But failure is not peculiar to the Jewish farmer. Not all non-Jewish farmers are models of success. Nor do all city folk, Jewish or non-Jewish, succeed in their chosen vocations. Be it through the ordination of God or the machination of man, more of us seem doomed to fail than are destined to succeed. The Jewish farmer is no exception to the rule. His failures stand out more prominently simply because, being a new product, closer attention is focused upon him. My own conviction is that the percentage of success and failure (highly relative conceptions) is about the same among Jewish farmers as among people in all walks of life.

Gradually, but steadily, the Jew is taking his place in American agriculture. He may yet not be as constant an element in our farm population as native farmers—and for that matter our American born sons of the soil are steadily gravitating to the city—but that is only because farming is comparatively new to him. A recent study made by the Society, which included 608 farmers, selected at random, in the East and Middle West, showed that 32 per cent have been on their farms from one to five years, 19 per cent from five to ten years, and 49 per cent over ten years. The fact that almost one-half of the American Jewish farmers have remained on their farms for over ten years furnishes unmistakable evidence that when once settled and orientated the Jewish farmer becomes a stable component of our farm population.

Another good index that the American Jewish farmer has become part of the woof and fibre of our national fabric, is furnished by the fact that 75 per cent of the 608 farmers surveyed are citizens of the United States, and 11 per cent have declared their intention to become citizens. Only 14 per cent are neither citizens nor declarants. In one of the older Jewish farm communities the results show that 82 per cent are citizens, 12 per cent declarants, and only 6 per cent aliens. When the Jew immigrates to this country he burns

his bridges behind him. He comes here not merely for a temporary sojourn, but to make this country his permanent home, to enter completely into the spirit of America.

Give the Jew time and opportunity and he will fit himself into American agriculture, just as he has fitted himself into American business and professional life. We, who have watched the evolution of the movement and have labored hard to build up a Jewish agrarian class, can behold with prophetic eye the day when contented, flourishing Jewish farmsteads shall dot the length and breadth of this, our fair land, and when even those who came to scoff shall be turned to praise, exclaiming as of old, "How goodly are thy tents, Oh Jacob, thy dwelling places, Oh Israel."

THE WORLD VIEWPOINT OF THE RURAL HOME

THE RURAL HOME IN JAPAN

Masasuke Masutomi
Tokio, Japan

The invitation of the American Country Life Association to attend your conference came to me as a great pleasure, and it is an exceptional privilege for me, as a Japanese farmer, to be with you this evening.

I was born in a Japanese farmer's home where I had ten brothers and sisters, of whom only two brothers and sisters are now living. These are all living on the farm.

Now let me recall to you a little of my boyhood. We had just two horses which I had to feed every day. We had no cow, because the Japanese farmers as a whole did not use milk. We did have cows, but they were used to cultivate the fields. As a whole the Japanese farmer goes to bed at 10 o'clock and arises in the morning very early, especially in the summertime, for he needs to go out to the field every morning to cut grass to feed his horses and cattle, after which he takes a breakfast of some rice, two or three bowls of tea and some bean soup.

In my day we would go to school, walking some two miles to the schoolhouse, where we would find 300 boys and girls divided into classes of 40 or 50. I might say that our rural school system is patterned after the American system. School begins at 8 o'clock and closes at 3 or 4 o'clock. We had intermissions of fifteen minutes, when we played games. There are eight million boys and girls in these schools, and the percentage of attendance ranking as high as 99 per cent. While our percentage of attendance is very high our school period of education covers only six years as against your eight years' time in America. We have in our rural schools a consistent ten months school period. In my day most of the teachers were men, but our modern Japan has become suffraget and we have added the ladies to the teaching force, but nowhere near so many as in your America.

In Japan we live in a village and go out from the village to a little piece of land which we work, so after going back from school we go out to the rice field, where we must work in the mud up to our knees, or else I was obliged to take care of my brother's children. Thus you see that I did not have very much time for recreation in my boyhood days. Such is the life of the Japanese country boy.

Our recreation and play period is usually in the silvery moonlight when down in the village we make long ropes of rice straw, as thick as your arm, to have a good tug-of-war game, when a hundred boys will participate, but always in large companies on either side of from 50 to 100 boys. Fencing is also an interesting game.

My father and mother were very earnest "Buddhists." They would go to the temple once a month.

I worked on the farm until I was eighteen years of age when I went to Nagasaki and entered an American mission school. It was in that school that I not only received a more advanced education, but also came into a knowledge of Christianity.

The rural population of America enjoys many possessions which are unknown to the Japanese rural population; for example, the electric light, artificial heat in your homes, the general use of the telephone, even the automobile is so general that one thinks the lack of it is the exception. Your roads are good; there are ample facilities for education; your climate is salubrious; the land is rich. The Japanese farmer must reckon with earthquakes; his soil is impoverished. He is without motor vehicles. Practically no farmers have the use of the telephone. On the basis of this comparison it is easy to see the advantages which the American farmer enjoys as compared to the farmer of Japan. But the thing which I am most disposed to envy your people is not any of these. You have something better than any of these, and this is denied to most Japanese farmers. What is this precious thing? This is the salvation of Christ.

Material things concern us for the matter of fifty or sixty years. Their life is as that of the flowers of the field. One can do with them or do without them, but one's spiritual salvation is a matter of eternity. However blessed may be one's present estate if tomorrow is burdened with woe how unhappy one is. Even though this whole year may be blessed, if next year is fraught with disaster one's hope is attenuated. How much more, even though one may

be blessed in this life, if the whole of his life after death is dark how hopeless is that man's estate. It is my profound conviction that the spiritual life which extends beyond the grave is far more than any material blessings one may gain in this life. Thus it would seem that the agricultural people of America are blessed not only with the things of this life but with abundant promise for the things of the life to come.

May I leave with you the request that you will not be unmindful of the unhappy lot under which the people of the land labor in Japan. I myself shall do my utmost for my countrymen, but I hope you will help us in the work of evangelizing those who have been unfortunate in that they have never had opportunity to hear your Christian faith expounded. I am one of those who became a believer through the efforts of an American mission,—as I stated already. Since I became a Christian, I have brought my father and mother into the Church—my brothers also. My wife and my children are Christians, and ours is a Christian home. It is the one desire of my life to do some real service for Christ while I am in the world. I have no other hope than hope in Christ. If you will zealously seek to propagate the Gospel among our rural population, many others like myself will be led to accept the faith.

Therefore I, the son of a Japanese farmer, proclaim to you that the most important thing for Japanese farmers is the salvation of Christ and for that expect the help from your side.

SIDELIGHTS ON DANISH HOME LIFE

MRS. OLIVE D. CAMPBELL,
West Medford, Mass.

The strongest impression that one has of Danish home life in the country is of its serenity and friendliness. The Danish are not an irritable people, and while they live on what seems to us a small margin (they think in terms of krone—about 18 cents at this exchange—while we think in dollars), yet they do not seem to feel the press of poverty, the tense anxiety as to the future that is felt in many American country homes. There are various reasons for this, of which temperament doubtless may be one. Several reasons especially suggest themselves. One is that the development of the coöperative system has made it possible for the farmer to utilize

to the best advantage all that he produces. He has still natural causes with which to reckon—weather and sickness—as well as the play of national and international forces. To a certain extent, however, he is master of his production. We might carry this point further and say he is also master to a great extent of the political fortunes of his country. It has been some time since he broke down the power of the big-landed gentry and became the dominating influence in Parliament.

How the farmers of Denmark have revolutionized agriculture, have organized production and marketing on the basis of a network of coöperative associations, and have slowly become the owners and arbiters of their land, constitutes a study of extraordinary interest. Here, to this little country, but slightly larger than Massachusetts, Rhode Island and Connecticut combined, and with only three and a quarter million inhabitants, come every year literally thousands of students from all over the world, trying to read the secret of a contented, prosperous, rural civilization, which not only can put its butter, eggs and bacon on the world market and hold its own successfully against all competitors, but which sings at its work and seemingly enjoy life with a sense of leisure unknown in this land of opportunities.

But prosperity and political power are not the only factors of importance in the rural civilization of Denmark. There is practically no illiteracy, and further—in this nation, often called the most widely cultured in Europe, the farmers are held to be the most cultured.

The farmer can not only discuss national politics and prices but he is familiar with world issues and their background; knows something of the progress of society—Danish society in particular—and its problems. The appropriating of portions of the big estates by the government, and the development of these into small holdings—steps which seem in some respects so radical to us—have come naturally in Denmark because the rural population has understood their significance. Further still, the farmer knows much of the literacy and artistic expression of his land, and especially he knows its song. Song plays a real part in the Danish home and groups meet weekly in the village community house for the pure pleasure of chorus singing. One hears practically no popular music in our ragtime sense. There is much singing of good native and folk songs, Scandinavian as well as purely Danish, and I remember my surprise

at the first high school I visited, when a visiting artist asked the young people what they wished for an encore. The answer was prompt, "a little Beethoven."

All explanations which do not go back into history must be more or less superficial. I must here, however, content myself with saying that this development of rural life in Denmark has been a gradual thing, due to many causes, yet fundamentally of the people—grown out of the soil. The first coöperative dairy, for example, was organized by a small group of farmers themselves, and with a few exceptions, the whole coöperative system has been built up by the union of small local societies rather than through the spread of a great central organization outward. At every turn one meets the intelligent solidarity of the people. They have moved up—not so rapidly individually, but step by step together—little great wealth, little poverty. Few people have automobiles but every one has a bicycle. I used to feel the bicycle should be the emblem of Denmark—and "the people," one hears it so often, "*They are* Denmark."

In the face of such conditions, it is natural that the student should turn to the educational institutions of Denmark for at least a partial explanation. He finds a public school system,—excellent, though not peculiarly unique, provided free up to the ages of fourteen or fifteen. After this the great bulk of the country population go back to the soil, the shop, the home. Comparatively few prepare for, or attend, the one university at Copenhagen or the Royal Agricultural College, both institutions for strictly technical training.

Education, however, has not ended for the young farmer, and it is here we come upon the peculiar contribution of Denmark to education and to country life—a contribution based on the philosophy of a priest, reformer, poet and philosopher, Bishop Grundtvig, whose life of nearly a century, ended in 1872.

It was Grundtvig's belief that young people between the ages of fourteen to eighteen should not be shut up in the school room. In every way nature indicated that these were the years for active life. Learning should be, therefore, of a practical sort, the kind that comes through doing the work on the farm, or elsewhere—and it may be said here that custom and the agricultural development of Denmark give ample opportunity for such training. Only when the change comes from adolescence to manhood, at eighteen or thereabouts, is the young man or woman ready for the world of mind

and spirit. Grundtvig felt that the kind of school which the youth of Denmark needed was one which would not take them long from their work but would bring them for a short period of time into close association with their fellows under the influence of some strong personality—for "almost all influence is personal," passed from one person to another. Hence the great watchword of the peoples college "the spoken word," through which personality is felt far more than through books.

It is only possible to give here the outstanding features of these peoples colleges. Briefly, they are as follows:

1. These schools do not seek to impart information per se—*but to awaken.* They try to arouse the whole individual, to make him alive to spiritual values, to set him thinking along lines of realities, his own place in the world, etc. They thus set him to solving his own problems.

2. They are purely adult schools—for reasons stated before.

3. They are short course schools, because they seek only to awake, and do not wish to divorce the youth from his work.

4. They are comparatively small,—50-150, for only so can the master know all well, and they have the full influence of what he gives through personality. Home life is important.

5. They are religious but not sectarian.

6. They employ the "spoken word," that is, a familiar personal kind of lecture, rather than books.

7. They have no requirements for admission (except age), no examinations, no credits.

Such schools, teaching largely cultural studies, are generally held responsible not only for the culture of Denmark but for the great coöperative development. It is, of course, possible to credit them with too much influence. It is to be remembered that they were born in the middle of the last century on the wave of a great national religious and social awakening; that the economic movement was already on the upward trend; that the people were enfranchised and to a great extent freeholders, at least those to whom the high school made its appeal.

When due allowance is made, however, for these and other forces, there can be little question of the profound influence the peoples colleges have had on the Danish nation. From two to three per cent of the population pass through them every year, and probably at least fifty per cent of the rural population have at some time

attended one session. As far as one can gather, such people have been leaders in their communities, prime movers in coöperative associations, lecture societies, young peoples societies and all those many cultural associations which meet regularly in small communities all over Denmark and contribute so directly to the richness of the farmers' life. Some of you will perhaps have seen the exhibitions given here by Niels Bukh and his group of high school pupils. It seemed, perhaps, merely a group of trained acrobats until one realized that these students merely represent a few of the hundreds who yearly pass through Mr. Bukh's school and other peoples colleges and go back to their home communities as voluntary leaders in gymnastics and other community activities.

You will think, possibly, I have painted too ideal a picture, and that there is a reverse side. There are indeed criticisms which can be made both on the high schools as they exist now, and on Danish life even in the country. With all such criticisms, however, and all allowances, we must grant that Denmark has gone further toward solving the problem of country life than any other nation, and that the peoples college, if by no means the only factor, has been a strong influence in it.

Is it not worth while then for us to make a special study of the fundamentals of these schools? After all, there is nothing mysterious about them. "They are so simple," one Danish teacher said to me, "that scholars cannot understand them." As one sees them in Denmark, and on into Norway, Sweden and Finland, they seem the most natural, reasonable things in the world. Naturally each country must work out the adaptation of the principles. The schools in Norway, Sweden and Finland, although their inspiration came from Denmark, are not exactly the same as the Danish schools. Should we take the underlying principles we should have to experiment slowly and quietly for some stretch of years. I have faith to believe, however, that grown slowly on our soil, and in harmony with our best traditions, such peoples colleges may prove a potent influence in the revitalizing and enriching of our rural civilization.

AN INTERNATIONAL REVIEW

President Kenyon L. Butterfield

It would be deplorable if any American citizen should fail to thrill when he hears the great poetry and songs of patriotism. But the time has come when a great poet should put into immortal verse the thought of loyalty to humanity.

It is sometimes said that our farmers are not sufficiently interested in world affairs. This may be so, though I deny that farmers have been any more provincial than the masses of the cities. Now they are beginning to see the need of considering world agriculture. They see possible competitors in furnishing the city people with food; they also see that the farmers of all countries have many things in common.

When we think of the world viewpoint of the farm home we may first be regarded as looking outward from that home. Every farm home in America, no matter how humble, may and should look beyond its walls, to community, to state, to nation, to foreign lands; yes, and up to the stars, and into the very Universe of God.

We also may think of all the world, at least all of the farming world, looking into the farm home with interest and sympathetic understanding. How many the likenesses in all homes—the laughter of little children, the lads growing in wisdom and stature, girls flowering into womanhood, the mating of young men and maidens and the making of new homes. God grant that there may be a great bond of interest and mutual aid among the farm homes of the world.

A distinguished university president has a book on "The International Mind." That is good. But we must go farther; we must form the habit of international coöperation. And I hope to see the farmers of the world coöperating, meeting in great assemblies at the International Institute of Agriculture in Rome, made possible by a great American citizen; I hope to see an interchange of agricultural teachers and students and lecturers and farmers; I hope to see a great society of world agriculture conferring about common problems. I hope that the farm women and the farm men of the world may learn to see together and to work together for the advancement of farming, the making of a finer home life, the good of each nation, and the common good of humankind.

A THOUSAND NEBRASKA FARM FAMILIES AND THEIR HOMES: IN TEN SURVEY AREAS

J. O. Rankin
University of Nebraska and United States Department of Agriculture Coöperating

This paper has been prepared in response to a request for a discussion from the standpoint of the research worker. This Conference has for its consideration the most important subject in the entire field of country life—the farm home. In the open country, as everywhere else, the home and the family are our most important institution and group, basic to the neighborhood, community, and all larger groups. It is to be hoped that future conferences of this association will still further analyze this problem by dealing still more intensively with the members of the farm home, particularly the farm woman and probably most important of all, the farm child. We may say most important of all, because of the present misunderstanding of the problem of the farm child and the fact that vastly more good can be done by proper care of the race during its more plastic stages when preventive and directive measures most easily take effect.

Let us think of the farm home as a house and grounds inhabited by a family living in an open country community in closer touch with its economic means of subsistence than most other families. This suggests three main subjects of thought: (1) The farm family, (2) its housing conditions, including the house itself, its surroundings, and its equipment, as a place in which to live a satisfactory life, and (3) the relation of the family to the community and the rest of humankind. In Nebraska, we have published one or two bulletins [1] in each of these three fields presenting the results of surveys made of more than 1,000 farms in coöperation with Drs.

[1] The four Nebraska Agricultural Experiment Station bulletins to which reference is made here are, in the order of the topics of this paper rather than in order of publication, 185, The Nebraska Farm Family: some land tenure phases; 191, Nebraska Farm Homes: a comparison of some living conditions of owners, part-owners, and tenants; 180, Reading Matter in Nebraska Farm Homes; and 196, Nebraska Farm Tenancy: some community phases.

C. J. Galpin and L. C. Gray of the United States Department of Agriculture, and more than 100 in coöperation with the Interchurch World Movement. As the detailed results are already available they will not be repeated here except as brief reference to them is necessary to support the conclusions presented and to show along what lines further research is needed before we shall have the knowledge upon which to base programs for the improvement of country life.

Some optimistic voices

The home and family originated under rural conditions, we are often told, and still thrive best in their original surroundings. Urban life is less a marriage-compeller and less immune to certain influences which tend to disintegrate the home. Its divorce rates are higher and its housing and other problems are somewhat different, but concern us only as they throw light upon our problems. This optimism seems to have been very definitely in the mind of President Emeritus Charles W. Eliot of Harvard University, sometimes called America's foremost citizen, when he supplied this inscription for use in connection with the union railway station at our nation's capital: "The farm—best home of the family; main source of natural wealth; foundation of civilized society; natural providence."

Of the product of the country home, Giddings says, as quoted by Fiske and he in turn by Phelan,[2] "Genius is rarely born in the city. The city owes the great discoveries and immortal creations to those who have lived with nature and with simple folks. The country produces the original ideas and forms the social mind." To explain something of how this comes about, Scudder says, "The fully developed rural mind, the product of its environment, is more original, more versatile, more accurate, more philosophical, more practical, more persevering, than the urban mind. It is a larger, freer mind and dominates tremendously. It is because of this type of farm-bred mind that our leaders have largely come from rural life." [3]

We must not conclude from such flattering utterances that there is no need for further progress. Country people have been all too much encouraged by the press and public speakers to believe that the food, health, and moral conditions of country life are admirable and need no further attention.

[2] Phelan, John. "Readings in Rural Sociology," 590.
[3] Idem.

WARNING VOICES

Doubtless none of the writers or speakers just referred to desire to promote an illusory optimism likely to cause rural forces, ostrich-like, to close their eyes to danger. Research and common observation unite in pointing to many lines along which progress may be made. There is no lack of a goodly number of warning voices and danger signals indicating points in which the farm home needs strengthening either in (1) the physical or mental condition of its members, (2) the house and its equipment and immediate surroundings, or (3) its community relations.

The World War shed a flood of light upon the health situation when the volume entitled "Defects Found in Drafted Men," was published. In view of the facts therein revealed, it is difficult for either country or city to say, "I am healthier than thou." Each seems to be subject to its own particular kinds of defects more than is the other. Among the children, the American Red Cross is making similar revelations through its examination of the public school children. The first year's examinations in Nebraska showed more or less serious defects in three out of every five children examined, and in the most strictly rural county covered, the proportion was four out of every five. The name of the American Medical Association appears upon a series of charts, pointing out the prevalence of serious defects among country children and means of remedying them. The Children's Bureau, The National Child Labor Committee, The Women's Bureau and a host of other Federal, State, and extra-governmental organizations are contributing their various shares to our knowledge of the strength of the farm home which we wish to retain and its weaknesses which we wish to remedy.

Unfortunately, the attention of most farmers' organizations has centered more upon wealth than upon the welfare which is its real purpose, especially during recent years when the loss of life in the World War and widespread economic destruction and disruption have affected the economic situation in American farm homes so much more unfavorably than in the case of most other classes. Too many of their leaders have been lacking either in breadth of vision or in courage to do more than find out in which direction the crowd is drifting and then strive to lead it by outrunning the crowd in that direction until danger is encountered, when they seek another drift

to head in similar fashion. The coming of the ballot to women may reasonably be expected to center much more governmental activity about the problems of the farm homes as soon as our new electorate is able to crystallize its demands and organize its strength. If it does not recognize the home as the great and supremely important thing before which every other consideration is secondary, then no other vote can well be expected to do so.

NEBRASKA STUDIED

In 1920, a socio-economic study of about 1,140 Nebraska farm homes was made, mainly under the auspices suggested in the opening paragraphs of this paper. For a number of years prior to that time tenancy had been discussed in that State even more vigorously than in most other States. The data were, therefore, grouped and tabulated in such a way as to furnish a means of comparing owners, part-owners, and tenants, point by point, throughout the whole range of economic and other welfare.

The terms owners and tenant need no explanation here, but the term part-owner, borrowed from the census, causes confusion in many cases to those who are not accustomed to it. The part-owner is a farmer who owns part of the land he operates and rents part of it from some one else. A mortgage on a full owner's land does not class him as a part-owner. Cash, share, and share-cash tenancy are defined here as in the Federal census. The cash tenant pays a fixed amount of money or product per acre or per farm; the share tenant pays a fixed fraction of the product; and the share-cash tenant pays a share of the crop for part of the land and a fixed sum of money or a fixed amount of product for the remainder, regardless of the size of the crop which he happens to raise in a given year. The share-cash tenant in Nebraska is usually mainly a share tenant, paying a fixed fraction of his crop for the tilled land he rents and a fixed amount of money or other commodity for the hay and pasture land and sometimes for the farmstead.

THE NEBRASKA FARM FAMILY

The importance of the family as our basic social unit has made it the subject of countless volumes and briefer publications, but almost none have even attempted to deal with the effect of country life upon the farm family. A pioneer textbook had a dozen pages

upon the subject.[4] The domestic character of agriculture has been a subject of common comment, because it so closely bound together the family life and economic activities. The marriage compelling and family conserving power of country life have been matters of common observation supported by statistical study.

More or less popular attention and careful study is beginning to be given to the farm woman and the farm child. It seems worth while, therefore, to group some of our Nebraska survey data under the topic of the farm family, even though they did not constitute a well-rounded study of that subject, but showed only some of the effects of various forms of farm tenure upon the family and the effect of family relationship in turn upon tenure itself. One of the most obvious of these effects is the softening of the terms of the lease when the tenant is the owner's son, son-in-law, or other near relative. But in other cases economic factors are the cause and the farm family or household feels the effect upon its health and education, upon age at marriage, size of family, and in many other ways.

Kinsman tenancy.—About two-fifths of all the tenants studied were bound by family ties to their landlords. In most cases these related tenants were sons, sons-in-law, or brothers, but sometimes nephews, grandsons, or brothers-in-law of their landlords. This family relationship undoubtedly softens the terms of rental contracts and the enforcement of these terms. Share tenancy, which may in most particulars, if not in all, be regarded as less hard in its terms, is more prevalent when landlord and tenant are related and most prevalent of all when the tenant is a son. There is undoubtedly some validity in the contention that this mixture of family and business relationship sometimes results in family discord or in the retention of a tenant who is unworthy to have control over such an essential but limited and valuable resource as land.

Kinsman tenancy, as it has been called, is not regarded by other members of the community as tenancy, but as incipient ownership. If the investigator inquires about a kinsman tenant the reply is likely to be, "Oh, he isn't a tenant, he is farming his father's land." Such tenants are, as a matter of fact, in most cases owners on probation or passing through an apprenticeship stage. They have

[4] Small, Albion W., and Vincent, George E. "The Family on the Farm." Book 2, Chapter I, of an Introduction to the Study of Society. Pages 100-111.

every incentive to take every possible precaution to improve the farm and prevent soil depletion. They have usually grown up in the communities in which they live and are hardly less a part of their activities than are the owner operators of the same neighborhood. They have even greater reason to take a vital interest in the school, church, and all other neighborhood and community activities than the older farm owners because they are at the time of their life at which their households are making more active use of many of these community facilities and will longer continue to use them.

Marital condition.—Of the 1,044 farmers studied, 1,033 are men and 11 are widowed women. Of the men, 893 are married, 108 single, 28 widowed, and 4 divorced. Only about a fifth of the farm laborers are married. Part-owners are more generally married than either owners or tenants. The percentages married are higher in the western than in the eastern Nebraska areas studied.

Age now and at time of marriage.—The farmers studied average about 40 years old—owners 45.3, part-owners 40.8, and tenants 36.1. The men were married at an average age of nearly 26 years to women a little over 22. The married farmers are nearly 41 years old, have been married about 15 years, and have 2.5 children apiece, or families of 4.5 persons. The families are a little larger in the western areas studied.

Birthplace.—Nearly a fifth of the farmers and their wives and half of their children were born in the counties in which they now live. Nearly half of the parents and nine-tenths of their children were born in Nebraska. More than a third of the parents were born in other States. More than a tenth of the parents, but almost none of their children, were born in foreign countries. The hired men have been more migratory than their employers.

Education.—The farmers have completed an average of eight school grades and their wives eight and a half. Such averages would mean little in case of the children, as many of them are still in school. Hired men have nearly as good educations as their employers, but their wives fall about two school grades below their employers' wives.

The children of owners, part-owners, and tenants show about the same number of grades advancement up to the age of 13 years. Above that age the children of owners show distinctly greater educational advancement than those of either part-owners or tenants.

Almost a third of the tenants' children over 14 years of age have completed ten grades or more as compared with nearly two-fifths of the part-owners' children, and a little greater proportion of the owners' children. This lag of the tenants' children is more pronounced in case of university training. Only one out of every fifty tenants' children over 18 years of age has had two or more years of college or university work as compared with about three times this proportion of owners' and part-owners' children above 18. About one out of every thirty of the sons and daughters over 20 years of age are college or university graduates. Here again the proportion is about one out of every fifty children of tenants and about three times that proportion among the children of owners and part-owners.

HOUSING

As already suggested, a good home includes a well-constructed, well-equipped house in good surroundings. A farmer's home, even more than that of most other classes, is a center of both economic and human welfare activity. It must provide for a correspondingly larger proportion of the recreational and other necessities, decencies, and luxuries, because it is less convenient or possible for the farm family to depend upon outside resources, such as restaurants, commercial amusements, lectures, libraries, fairs, and pictures, although community contacts should be sought.

Viewed as a whole, the Nebraska farm houses studied measure up very well in the light of the minimum standard established by urban housing studies. They meet the elemental necessities of the situation very well, but fall far below the standard of modern improvements and conveniences of houses occupied by town people of much smaller property holdings than are usually possessed by Nebraska farmers. The results of urban housing studies throw a great deal of light upon rural housing problems, but cannot be relied upon for the final answers to all rural housing questions. Human beings need about the same temperatures, water supply, and kind and intensity of light in both city and country, but the means of attaining them may be, and often are, very different. The problems of landscape, architecture, and sewage disposal are usually quite different.

Value.—The average value of the houses studied is about $1,800—over $2,400 for owners, nearly $2,200 for part-owners, and about

$1,400 for tenants. This figure varies greatly among the nine areas in different parts of the State in which the studies were made, but is generally higher in the areas of the older portion of the State and lower in the areas in the newer, more recently settled western areas. They average 18.3 years old—17.6 among owners, 14.4 among part-owners, and 19.9 among tenants.

Overcrowding.—There is no reason to suppose that there is much ground, house, or room overcrowding in any of the areas studied. Under our American custom of scattering our farmhouses through the open country, ground overcrowding is, of course, very effectively prevented unless it arises from the house being too near to other farm buildings. House overcrowding and room overcrowding apparently do not occur when 6.4 rooms are available for a household of less than five persons. Three of these rooms are usually bedrooms. The seven-room house may be regarded as roughly typical of owners and the six-room house of tenants. In the older southeastern portion of the State, however, there is a strong tendency toward eight rooms for owners, seven for part-owners, and six for tenants.

Figures more suggestive of room and house overcrowding are found when we analyze the figures entering into these general averages. Not a single one-room house and only fifteen two-room houses were found among 1,024 studied, but there were 69 one-bedroom houses. There is a very unequal distribution of the room available in the houses, since they range from two to ten, twelve, or even (in two cases) fourteen rooms per house. Special investigation of reported cases of six or eight persons living in four-room houses resulted in finding that part of the family was grown or for other reasons was living elsewhere. While some families have less room than conforms with the general living standards of the community, the lack of room is not sufficiently serious to constitute a health menace in any very considerable percentage of the cases.

There is far from perfect correlation between number of persons per household and number of rooms or number of bedrooms per household, but the correlation is much closer in case of number of bedrooms than in case of total number of rooms. The 13-room houses sheltered only 4.8 persons apiece and the seven-room houses, 4.6 persons apiece. The ten-room houses sheltered 5.9 persons apiece, the eleven-room houses 5.6 persons, and the twelve-room houses 6.8 persons. In case of the bedrooms, there is no such

erratic variation. The numbers range from 1 to 8 per house and average 3.2 for 4.6 persons, or about a person and a half per bedroom. The three-bedroom house is more frequent than any other, including nearly one-third of the total number. A quarter fall into the two-bedroom class and a fifth into the four-bedroom class, while about one out of every six farmhouses has five or six bedrooms, and negligible numbers have seven or eight bedrooms apiece, while the one-bedroom house at the other extreme appears on 69 farms, or about one out of every fifteen. The one-bedroom houses have more than three persons per bedroom, the two-bedroom houses about two persons per bedroom, the three-bedroom houses a person and a half, the four-bedroom houses a person and a quarter, and the five-, six-, and eight-bedroom houses at least a bedroom per person.

It is rather easy to presume that the one-bedroom houses are those occupied by (1) men keeping "bachelors' hall," (2) young, or childless, married couples, or (3) couples who have only small children to sleep in the same rooms with their parents. The detailed figures hardly support these conclusions, however, as they show that the one-bedroom house is occupied by an average of about two persons over 20 years of age, but that only half of them have children under six years of age, while they average one person per house between six and twenty years of age in addition to the two over twenty years of age. It is possible that this person between six and twenty years of age is a rather young child and that there are some cases of bedroom overcrowding and some cases of failure on the part of enumerators to learn that rooms not strictly bedrooms and not reported as such were nevertheless used as sleeping quarters.

The tenants had much more than their proportionate share and the owner farmers much less than their proportionate share of the one and two-bedroom houses. The three-bedroom house is commoner than any other among owners, part-owners, and tenants alike, but here the equality stops. Among owners the four-bedroom house is almost as common as that with only three bedrooms, but among part-owners and tenants it is the two-bedroom house which comes second in point of frequency of occurrence in Nebraska. In England where housing conditions have long been deplorable in both city and country and the demands must consider the absolute necessity for economy, "there was an almost universal desire for three bedrooms and many statements were made to the effect that this was

the least possible number."[5] These were the expressions of wives of workingmen, living under village and hamlet conditions. They doubtless knew that scores of thousands were living in Britain in one-, two-, three-, or four-room tenements, but feared the effects of such crowding upon both health and morals. More than nine out of every ten Nebraska farmhouses reach or exceed this desired number of rooms.

Stories.—The two-story house is almost three times as common as the one-story house in the Geneva area in Fillmore County, in spite of the landscape architect's preference for the lower type of construction in a prairie country, that the lines of the house may blend readily with those of the comparatively level country. Two-story houses are four times as frequent among owners as one-story houses, but only twice as frequent as among tenants, in spite of the fact that the tenants in this particular area have almost as many rooms per house as have the owners. Data on number of stories are available only from this area, which was surveyed by the Interchurch World Movement in consultation with the present writer on whose own schedule this question chanced not to be asked.

Improvements.—Similarly, data on recent improvements are available only from this same Geneva area in Fillmore County. Among ten kinds of improvements covered in the questionnaire, houses and garages were far more frequent than any others on the farms of owners during the ten years immediately preceding the survey. On the farms of tenants, however, the more frequently reported improvements were barns, chicken houses, corn cribs, and others of an economically productive kind. About three times as great a proportion of the owner-farmers as of the tenants were living in houses built during the ten years.

Screens.—Screens cover the windows of 19 out of every 20 houses, the outside doors of 49 out of every 50, the back porches of nearly half, and the front porches of about a sixth of the houses. Owners and tenants show no distinct difference in their use of screens. All parts of the State seem to have reached the stage of almost universal screening of windows and doors, but porch screening is much more general in eastern Nebraska. The personal annoyance and disease danger resulting from presence of flies, then, are almost as completely banished as screens can banish them. Some further progress is possible by putting some of the screens in better condition and by

[5] Alden and Hayward. "Housing." p. 39.

making porch-screening more general. Then, the cool porch shade may be enjoyed in summer with less danger of fly invasion. The main progress to be made in fly control is in the proper handling of stable manure and privies. If the breeding places and sources of contagion are neglected, screening alone is insufficient. Rural conditions in Nebraska, as in many other States, leave much to be desired in this particular.

Cave and cellar floors.—The kind of cave or cellar floor is important in controlling moisture conditions and therefore as a health factor. It varies much from section to section of the State and from owner to tenant. More than half of the eastern Nebraska cave and cellar floors of the houses studied are of concrete, more than a third of them of dirt, and about one out of every thirty of brick. Among the owners the concrete floor is two and a half times as frequent as the dirt floor, but among tenants dirt and concrete are almost equally common. In Western Nebraska, where it is less difficult to keep caves and cellars dry, no brick floors were found and the concrete floor is much rarer, occurring in only about three cases out of every eight, over half of the cellars and caves having dirt floors.

HOUSE EQUIPMENT

We have thus far dealt with the house itself as meeting the elemental need for shelter. Let us now consider some of its equipment by means of which it ministers to the higher needs or aids in reducing the labor involved in operating the house. Among these, the water, heat, and light, undoubtedly are entitled to first consideration. When the Secretary of Agriculture a few years ago questionnaired thousands of farm women in all parts of the State as a means of studying their needs, the improvements most frequently desired appeared to be for running water in the house. Even the much discussed isolation of farm life was less frequently mentioned.[6]

Water, heat, and light.—The great bulk of Nebraska farm homes are lighted by kerosene lamps, heated by soft coal stoves, and supplied with water by the bucket method. From our study of a thousand homes it appears that kerosene is either the main source or the supplementary source of light for use when others fail, or in

[6] Wharton, G. W. "Domestic Needs of Farm Women." United States Department of Agriculture, Office of the Secretary, Report 104, 1915.

places into which others cannot conveniently go, in 19 out of every 20 western Nebraska homes and in six out of every seven studied in eastern Nebraska. In eastern Nebraska it is used by a little over three-fourths of the owners and part-owners and nearly nine-tenths of the tenants, but in western Nebraska this differentiation associated with tenure has not yet appeared to any very great extent so far as we could discover. Acetylene was tried by those who wanted something better than kerosene years ago, but gave way before other forms of artificial gas. To-day, however, the farm electric plant or sometimes current purchased from an adjacent power line appears to be the rising contender, illuminating the homes of more than a tenth of the owners and part-owners, but less than a twentieth of the tenants. Gas, however, is still more frequent, being found in more than a tenth of the homes of owners, part-owners, and tenants alike, although not quite so many of the tenants have it.

Modern conveniences.—Bathtubs are found in one southwestern Nebraska farm home out of every seven, and indoor toilets in one out of every eleven; but they are almost exclusively in the homes of owners and part-owners, as only five tenant homes report bathtubs, and two, indoor toilets. Between a third and a fourth of the houses studied have pumps within them—two-fifths among owners, a quarter among part-owners, and over a fifth among tenants. The average distance water has to be carried is about 50 feet, but that varies greatly from area to area. In one of the western Nebraska areas it is only 20 feet, but in one of the eastern Nebraska areas, populated by those of immediate foreign descent, it was 75 feet. Fairness demands that we say in passing that the two areas studied, which were peopled by those of immediate foreign descent, did not on most points make any inferior showing, but on many points made decidedly superior showings.

How many are modern?—Answers from 117,758 Nebraska farms indicate that about 14,500, or about 12.2 per cent, are modern in water, heat, or lighting facilities, or in one or more of these respects. About two per cent, or one out of every fifty, are modern in all three respects. A little more than another two per cent are modern in two of these three particulars—that is, have modern water and heating facilities, but not modern lighting facilities; or water and lighting facilities, but not modern heating facilities. Working the figures up in another way, we find that 7,522 or 6.4 per cent of all

Nebraska farmhouses have modern water systems, almost exactly the same percentages have modern heating and lighting systems, but these three percentages represent so many duplications that when totaled exclusive of duplication they represent as already stated 12.2 per cent of all Nebraska farmhouses. These data were mapped by counties to indicate that while other conditions also are important, in general, those parts of the State which have the best soil and other conditions for economic productivity have gone further toward modernizing their homes.

Owners and part-owners have modern water, heating, and lighting systems in their homes in about three times as great percentages of cases as do tenants.

The figures given are averages for an exceedingly varied State. In the eastern half the figures run much higher in most counties; but they are usually much lower in the north central portion, which is largely sand hill land, and in the high plains region immediately west of the sand hills. According to the 1921 returns, one county had not a single modern heating or lighting system in a farmhouse, and another not a single modern lighting system. In a block of four counties in the most sparsely settled portion of the State, there was not a single farmhouse which was modern in all three respects, while not a single tenant farmer's house in either the northwest district or the north district was modern in all three respects. These are two of the nine districts into which the State is divided for crop reporting purposes. Such rapid progress is being made that these very sweeping statements are perhaps no longer true. University agricultural students report the erection of modern houses in some of these counties. It is possible that these statements were not strictly true in 1921, as the equipment may not have been fully reported by the precinct assessor in absolutely every case. There is no reason, however, to doubt the substantial correctness of the figures. As they are obtained from year to year, they show much progress, but they have never been tabulated by tenure and other detailed subdivisions except for the year 1921.

THE HOME IN THE COMMUNITY

The farm home is no exception to the saying that man is a gregarious creature. Contact with the rest of the world is urgently demanded by all normal human beings for both economic and

sociological reasons. The more difficult this contact is made by distance or lack of means of communication, the less happy are the people and the more inclined are they to move to locations closer to congenial company and to market in which to sell their products and buy their supplies.

Four miles to town.—Nebraska farm homes center their community activities largely in the trading centers, but to some extent in the open country church, schoolhouse, lodge hall, or elsewhere. Neighborhood activities, of course, often center in individual homes whose hospitality they enjoy in rotation. The distance to each of these points of contact is therefore of importance. The averages found are probably rather fair ones for Nebraska counties having a rural population of 25 or 30 per square mile, although they come in part from portions of the State in which the density is much less than this. In these portions, funds did not permit a study of the more remote farms, while economy and other considerations prevented any studies at all in those counties having only from four to six per square mile. The farm homes studied average about four miles from trading center. Those of owners are a little closer to most community activities than those of part-owners or tenants, but the difference is not very great.

Some of the communities studied have consolidated schools in the towns, but in all the others the open country school is an important factor. Open country churches are also important, tending to make the average distance to church and Sunday school less than the distance to trading points, at which most of the churches were located. Some homes have their church relations with organizations farther away than the nearest railway station because of denominational preferences, and some trade farther away because they drive to larger towns to get the benefit of larger stocks of goods or because they go farther even to smaller towns to combine shopping trips with visits to relatives or friends. The average distance of the farm homes on 1141 farms studied to main road is less than half a mile and to some highway about a sixth of a mile. The nearest neighbor is from a quarter to a third of a mile away, but in the westernmost areas studied it is from a half to three-quarters of a mile. Owners, part-owners, and tenants show no observable variation in these particulars attributable to their tenure.

Movement of homes.—The community and neighborhood relations

of farm homes are more or less broken, both economically and sociologically, if frequent moves to distant farms are made. Tenancy is regarded as a great cause of this kind of instability of the farm home.

Census and survey data roughly agree in indication that about a third of all Nebraska farmers have been on the same farm for ten years or more—over half the full-owners and two-fifths of the part-owners and almost an eighth of even the tenants. Less than a fifth have been on their present farms five to nine years, and almost a quarter two to four years.[7] Prior to 1920, the tenants studied seem to have been shifting from farm to farm at an average rate of about once every 7.7 years, the owners only about half as often as the tenants, and the part-owners only a little oftener than the owners. These figures indicate a very stable tenantry in Nebraska, and are in rather close agreement with preliminary mimeographed statements issued by Dr. C. L. Stewart of the Division of Land Economics of the Bureau of Agricultural Economics of the United States Department of Agriculture, covering the year 1922. The owners and part-owners combined in these areas were shifting from farm to farm at the rate of about 7 per cent each year from 1911-1920, but by 1922 Dr. Stewart's questionnaire study indicates that this rate had risen to 13.5 or almost as high a rate of change of occupancy as in case of tenant farms which normally changed so much more rapidly.

Shifts from farm to farm.—Distance of shift is hardly less important than frequency of shift in effect upon the community relations of the farm home. If the shift is to a farm in another community, time is required to establish new contacts of a neighborhood and community character. About three times as many of the farm families studied have come to their present location from within the same community except in the westernmost area studied where half were from other communities. Of the families who formerly lived on the farms studied in these areas, about three out of five went elsewhere within the community on leaving the farms studied. This fraction is about the same in western Nebraska as in eastern Nebraska and does not differ very wide between tenant and owner.

Communication.—Automobiles, telephones, and mail delivery are of the utmost importance in keeping the farm home in constant

[7] Agriculture: General Report and Analytical Tables. V. 407 ff. 14th Census, 1920. Washington.

touch with the outside world. Automobiles are found on four farms out of every five studied and telephones on nearly as great a proportion. Each is found on six owner farms out of every seven, but automobiles were more nearly universally found on tenant farms than were telephones. From other sources we know that two farms out of every five in the United States have telephones, as compared with three out of every four in Nebraska,[8] and that nearly one farm out of every three in the entire United States has one or more automobiles as compared with three out of every four in Nebraska. In Nebraska there are 72.4 per cent as many automobiles as there are country and town homes combined, while 75.6 per cent of the farms of the State report automobiles. While this gives the farm home a little advantage on a purely statistical basis the town homes' location on a sidewalk within walking distance of community activities more than offsets it.

Community organization.—Farm homes are in contact with neighborhood, community, and wider circles through (1) participation in school district, township, county, or other government, (2) unorganized trading and other economic and social activities, and (3) membership in formally organized, but non-governmental organizations such as churches, lodges, and numerous other organizations for economic or social purposes. The first was not included in our study. In fact, with a few exceptions, it has apparently been assumed that the farm home had just the same governmental contacts that any other home has. This is a fertile field for somebody to study. Such data as we collected to throw light on the unorganized activities have just been presented. Let us look at the third point—at the organized activities not supported by taxes.

Among the formally organized but non-governmental activities, the church and its organizations are reaching more farm homes of all tenure groups than any other in all the Nebraska areas studied except in one which was peopled by those of immediate Bohemian or Czecho-Slovak descent. It is true that in eastern Nebraska membership in some farmers' organization is very slightly greater than that in the church, and lodge membership is almost as large, but the church is exerting an influence through the attendance of non-members that can hardly be regarded as possible among the other organization, although their benefits also are doubtless by no means

[8] Agriculture: Report for State. Vol. VI. Part I. 50 ff. 14th Census. 1920. Washington.

confined to members. Entirely aside from its other-worldly functions, the fact that the church is intended for all members of the household is especially important in case of the farm home. Farm people tend to leave home in family groups, rather than as men, women, boys, and girls going to separate organizations, although it cannot be denied that the automobile is changing this and making possible farm women's clubs, boys' pig clubs, girls' canning clubs, and similar special clubs.

In the newer less densely populated western part of the state there is naturally less membership in organizations of any kind, but it is the farmer's organization which is more conspicuously absent in the statistical showing. Probably this is to be accounted for, in part at least, by the fact that members of many households regard themselves as still retaining church and lodge membership established elsewhere. Membership in many farm and other organizations, especially local ones, was doubtless dropped on moving into this newer portion of the state. Being of a more strictly economic character it is more freely dropped and regained whenever it is again desirable or possible.

From the homes on the 1141 farms studied, three-fifths of all the men and two-thirds of the women and half of the children are reported as church attendants. The Sunday school similarly includes over a fourth of the men, a third of the women, and more than a third of the children. Church membership claims nearly half of the men, more than half of the women, and nearly a quarter of the children. In all these respects the eastern Nebraska areas studied make higher showings and the western areas lower showings than those just stated.

Part-owners in eastern Nebraska more generally report all kinds of membership and attendance than either owners or tenants, except lodge membership. Tenants and their families are not markedly below owners and part-owners in membership and attendance, but may, in fact, be regarded as making fully as good a showing as the owners.

Offices held.—The 62 offices held make about one for every 17 farmers studied—one out of every thirty-five in the western part of the State and twice that proportion in the eastern part of the State. Half of these offices are in farmers' elevator companies, or in local organizations of The Farmers' Educational and Coöperative Union. The other offices are widely scattered among churches,

Federal farm loan associations, school boards, breeders' associations, lodges, women's societies, farmers' stores, and the Farm Bureau. The number of Farm Bureau offices held would doubtless be greater now if a new enumeration could be had.

It has been made a matter of much comment that the cities have in the past, at least, drawn a large share of their leadership from among the people reared in the open country. If office holding can be regarded as an evidence of leadership, an analysis of the figures seems to suggest that so long as people continue to live in the open country it is more convenient for them to leave much of the leadership of many of the organizations of which they are members in the hands of town dwellers who are also members. The farm homes studied have held very few offices as compared with the number of members furnished to the organization in which farm and town people were members together. They furnished 441 lodge members but held only 5 lodge offices, 693 church attendants and members but only 5 church officers, and 315 Sunday school attendants but not a single Sunday school officer unless some of the five church officers reported are Sunday school officers.

Play, Amusements, and Recreation

"All work and no play" is scientifically almost as bad for Jack's mother, father, and sister as it is for Jack. The farm home must have amusements and recreation as natural outlets for surplus energy, for community unification, and as a good stimulant to work and wholesome country life. There is no more interesting part of our study than that which undertakes to determine the amusement and recreation needs of farm people and show to what extent these needs are being met.

Kinds needed.—Farmers' amusements should be of two general kinds: (1) those of everyday occurrence at home and (2) those of occasional occurrence in neighborhood or community groups. Both kinds may ignore mere fresh air requirements, which farm work supplies so well, and may emphasize (1) mental development, (2) physical grace rather than mere strength, (3) the correction of postural defects, (4) the love of nature, and (5) the ability to coöperate with other members of the household, neighborhood, or community.

Kinds found.—The amusements studied are mainly those enjoyed

by whole families, neighborhoods, or communities together. They do not include folk games played by children. These are important, but constitute a more or less special study. They do include (1) outdoor games, (2) indoor games, (3) home music, (4) home-owned reading matter, and library books, (5) neighborhood and community social gatherings, (6) outdoor games attended by the community as spectators, (7) moving pictures, (8) chautauquas, and (9) miscellaneous amusements.

Only about a sixth of the households report that they play outdoor games, although nearly half attend athletic games more or less as spectators. Outdoor games are most generally reported by part-owners and least frequently by tenants, the games most frequently specified being baseball, tennis, horseshoes, boxing, croquet, and children's games.

Indoor games divide with reading matter, home music, and children's play the responsibility for most of the everyday indoor amusement of the farm home. Three-fourths of the part-owners and two-thirds of the owners, but less than half of the tenants have equipment for indoor games. This is not because of the tenant's lack of time. He does not fall behind the owner in taking time for picnics, fairs, dances, parties, or other similar away-from-home amusements, so far as could be noticed. The slight cost involved can hardly be the cause. Perhaps the principal reason lies in the fact that the tenant is younger and his children are, therefore, younger than those of the owners and part-owners. They have not yet so generally reached the age at which they demand indoor games. Part-owners, however, stand about midway between owners and tenants in age, but have indoor games more generally than either owners or tenants. In order of popularity the indoor games are (1) the various card games, (2) checkers, (3) chess, (4) dominoes, and (5) board games such as crokinole and caroms. Musical instruments of some kind are found in nearly three-fourths of the homes. Four-fifths of the owners and part-owners and nearly two-thirds of the tenants have them. The piano is most popular, particularly among owners and part-owners, more than two-fifths of whom have pianos as compared with a little more than a quarter of the tenants. The organ and phonograph divide honors almost exactly evenly for the second place in popularity. Each is possessed by one home out of every six. Here again tenants stand below both owners and part-owners, as they do in fact in case of every musical instrument.

The violin is found in about one home out of every fourteen and the accordion in only one out of every sixty, although more than a fifth of the homes studied are in the territory populated mainly by those of Swedish or Czecho-Slovakian descent.

Away-from-home amusement.—The away-from-home amusements include fairs, picnics, parties, celebrations, games, moving pictures, dances, hunting, chautauqua, and automobile trips in order of frequency mentioned. Fairs were attended by the members of more than six households out of every seven picnics by four out of every five, and parties by three out of every five; games and moving pictures were each attended by nearly one-half of the households, but dances by only about a quarter. The chautauquas cannot be too highly commended as a form of recreation and amusement eminently adapted to the needs of farm people.

Reading matter.—Reading matter is of the greatest importance to the farm home, because of the amusement, inspiration, and information which it furnishes in a form well adapted to home consumption. While the farm home should have as many outside contacts as possible, it is even more dependent than the town home upon the printing press. It has less ready access to the church, the lodge, the lecture, the ball game, the fair, the theater, or the moving picture. Weather, the nature of the work in hand, and location in the open country all keep the farm family at home, or allow it spare time most largely when it is least convenient to get away from home, because mud, snow, or cold weather interfere. In some sections, reading matter is useless in many farm homes, because of illiteracy. In Nebraska this difficulty is entirely absent, as illiteracy in farm homes is negligible. The problem is, to get the right periodicals taken and read and the right books bought or borrowed. A county library system, with a well-stocked, central library, a good librarian, and well-located library stations, would be worth many times its cost.

In spite of these obvious differences, 188 small-town families appeared to be getting almost exactly the same kind and quantity of reading matter as the farm families in the country immediately about them. Each received about forty periodical publications per month, representing subscriptions to one daily, two or three weekly, and three monthly periodicals per home.

This special comparison of town with country was made in only one community. The list of periodicals received in more than a

thousand homes in the various other areas shows that (1) only about one home out of every forty failed to report the receipt of periodicals, (2) more than nine-tenths received newspapers, the great bulk of which were either country weeklies or dailies published in Omaha, Lincoln, or Kansas City, or perhaps in some smaller city near the particular area supplied. Only six subscriptions were to dailies published in cities farther distant than Kansas City. (3) Farm papers reached more than three out of every four homes studied. In number of issues per week or per month, they were excelled by newspapers, but were far ahead of all other kinds of periodicals. Nearly half the homes received two, three, or even six farm papers apiece. (4) There was a great lack of women's and general family publications and especially of children's publications and library books. Only one home out of every thirty-three received any publication intended primarily for children. About one out of every twenty had borrowed library books during the past year. Less than one out of every five received any general or family publication and less than one out of every four any women's magazine.

The remedy for this situation lies in part in any means which can be devised to stimulate the subscriptions to periodicals most needed and the purchase of books most needed, and in part in the establishment of circulating libraries and the better patronage of those already established. The State Library Association urges the county library system and the use of rural schools as library stations. The State Library Commission sends its traveling libraries as generously as its funds permit, wherever library stations can be established in schools, high schools, churches, residences, banks, post offices, club rooms, Farm Bureau offices, and other similar places.

FURTHER STUDY NEEDED

Three years of spare-time work has given us only a start in the study of the Nebraska farm home, although we have probably done as much as most other States. Most of our efforts have thus far been spent upon the house and grounds and upon the community relations and recreational activities of the household. Even if we should decide that the picture thus far completed is representative of the State with its great variation in rainfall, density of population, and soil fertility, from dugouts and sod houses to some of the most

modern and comfortable farm homes to be found anywhere in the world, we have still much to learn about the family itself within the house, its methods, and standard of living, its health, and the equipment of the house.

The various agencies which can contribute to such knowledge are gradually being coördinated, so that duplication of effort and loss of energy may be avoided. The work of the rural sociologist is supplemented from innumerable angles by that of the home economist, the agricultural engineer, the landscape architect, the state departments of welfare and of agriculture, the public library commission, women's clubs, churches, lodges, civic clubs, the press, and many other agencies.

Resident teachers of home economics show the most immediate interest in our State in the problems of nutrition, textiles and clothing, and child care. Extension workers desire thorough information on all phases of the farm home as a basis for determining the lines along which their activities can be most wisely directed, because they are most greatly needed there. The state department of agriculture is devoting its attention almost entirely to the economic basis of the farm home rather than to the home itself, but is embarking upon what we hope will be a permanent policy of getting each year some new statistical information with regard to the equipment of farmhouses. When township assessors were first required by law to gather agricultural statistics, the only inquiries affecting the farm home directly were those with regard to modern water, heating, and lighting systems. This year for the first time we are getting, from substantially every farm home in the State information with regard to the presence of vacuum-tube, radio, receiving sets and bathing facilities. Still other inquiries will be made from time to time. If we ask different questions each year, in the course of time we should have a vast and important body of knowledge with regard to the farm home, if we can only keep this work going on regardless of political vicissitudes.

The public school system may well be used in assembling and exchanging the information so much needed with regard to the farm home. During much of the year, it is in daily contact with these homes and working with those portions of them which are most readily molded and can profit most by suggestion—the children. Tact and judgment must be used in making surveys of home conditions through the agency of the children. For some things they

cannot be used at all, but for some other purposes they can be used as sources of more reliable information than that to be secured in any other way. In our schools there are files, records of attendance, of health examinations, and of many other things—vast amounts of information, which need only be organized to give us a great deal of new light on the farm home. Practically all the material upon which this paper is mainly based was obtained by coöperation with teachers of agriculture in the Smith-Hughes high schools of the State, but in no case did these men work through their pupils.

Our experience on this point may be of interest to investigators in other States. During the school year, teachers are usually too busy to do anything but their instructional work. During the summer, however, Smith-Hughes teachers of agriculture must remain on duty supervising project work, but many of them are able to get a great deal of information in a definitely organized way during the summer if it can be made to add a little to their income. They must remain on duty, maintain automobiles, and meet subsistence requirements anyhow, so a little additional income is very welcome. Advantage can be taken of the annual state-wide conference of Smith-Hughes teachers to conduct a school of instruction in the use of the particular schedule which is to be filled.

Doubtless the obvious question instantly in your minds is, "Why are not the home economics teachers rather than the teachers of agriculture the people to study farm homes?" From many standpoints they undoubtedly are. From some others, men have distinct advantages. They stay at their schools at least eleven months a year, whereas the women are ordinarily present only during the time when teaching duties occupy all their attention and energy. Our Nebraska agricultural teachers have automobiles, while the home economics teachers do not. They are farm reared in much higher percentages of the cases. Whether men or women be chosen, local workers have a great advantage in these days when taxes are felt as a burden upon the pocketbook. A stranger from a distant city or state cannot have as good a background of local knowledge although perhaps much better trained in the interpretation of that information when once gathered as well as in general methods of gathering data. The outsider is in many cases under a handicap which would not confront the well-known school teacher because there at once arises the feeling that here is some new means of spending tax money and increasing tax burdens.

Above everything else the research worker in the field of the farm home should remember that he is dealing with a subject of supremest importance in the field of rural human welfare. It means the physical and mental comfort and progress of men, women, and children in the home—particularly the children, because they are most helpless, least able to speak for themselves, and probably the victims of more illusory optimism than beclouds anything else in the field of rural sociology. A full measure of vision, courage, and tact will be needed by the investigator who would know the truth on this subject and set the victim free. Great wealth will not reward the worker, but what greater reward can he have than the hope that his patient, painstaking work has contributed just a little bit, even in an unseen way, to the happiness of the men, women, and children in six and a half million American farm homes? Certainly the field is a broad one and the need is great.

UNDERSTANDING THE FARM FAMILY

WALTER BURR
Kansas State Agricultural College

The question may be asked, "What is the significance of the farm family in national welfare?" The answer may be worked out in perfectly logical order. It starts with the premise that agriculture is the basis of national economic and social welfare. To you who are giving your lives to the cause of American rural life, no argument is necessary in proof of this premise.

Agriculture has as its business and social unit, the farm family. The home, which is ordinarily listed as a social institution, is in this case the center of the farm business. The farmer has no other office. The plant for storing or manufacturing the product is adjacent to the dwelling house and managed from the home center. The home is the center of the buying business and of the selling business.

I have often taken special note, in those farm homes where I have remained for the noonday meal, of the topics of conversation. I would say that much more than fifty per cent of the family conversation is on business—the business of production, of buying and selling, of financing. Another considerable per cent of the conversation is on social activities in connection with school, church, grange, Farmers' Union, or farm bureau. Part of it is small gossip about neighbors—which in itself is often prompted by kindly neighborly interest.

Our logical conclusion is that the significance of the farm family in the United States is that the farm family is the basis of national welfare.

Considering the farm as a business plant and the home as a business center, the farm family has great significance. The way in which the business is conducted influences the family life, and the nature of the family life reacts in turn upon the business.

Industrial business is carried on in the United States in only about 300,000 plants, well centralized. Agricultural business is

carried on in more than six million plants, scattered throughout the nation. The decentralization of the agricultural business, due to its family character, is the greatest factor in making it possible for agriculture to take its stupendous losses of the past few years and survive. These losses, staggering in the aggregate, when distributed among more than six million families, have been so broken up that a multiplicity of individual and family sacrifices and privations have made it possible for the farm folk to bear them.

Any other one centralized industry without the family center would have gone to pieces if burdened by like losses in so short a period. Thanks to the farm family, then, for saving the economic foundations of the nation during our recent and present period of depression. These losses and the sacrifices incident to bearing them are apparent in our Standard of Living surveys, and those who visit in the farm homes in the course of the survey could tell volumes about such losses and sacrifices that do not lend themselves readily to statistical tabulation.

The merchant has had his way of taking his losses, and the farmer has had his way. They are different ways—but the farmer's way involves the family more than does the merchant's.

A study of farm families and their standard of living, from however accurate a statistical basis, may result in unscientific and prejudiced findings because of certain fallacious viewpoints on the part of those making the studies and tabulating and interpreting the results. Every person is inclined to set up his own highest known standard of living as the correct standard, and to judge other people's standards by that gauge. Since many of us who are interested in the farm family are, and have been for a considerable number of years, professional folk who live in cities, and some of us who do live on farms are not average farm folks, we are inclined to indulge in these preconceived and fallacious ideas as to a proper standard of farm living. The farm people become our clients whom we feel obligated to defend, and we desire to make the case as strong as possible to attract the greatest amount of public sympathy.

Many of these fallacies have been exposed as such to my own mind in the present survey and in former ones which I have made concerning conditions of living on the farm.

First, we might consider the farm house itself. The investigator approaches it with the idea that it should be very much like the

house with which he is most familiar and likes best. Many farm houses in the middle West are built architecturally on plans originally devised for the city house. But the city house is on a fifty-foot lot with other houses on either side, while the farm house is to stand out alone. The city house can face but one way, while the farm house may face any of four ways. It may occur then, that the farm house which is most unlike the ideal which city folks have for a house is, after all, the best farm house.

Then there is the question of furnace heat versus stove heat. On a survey blank it looks fine to have furnace heat recorded as an improvement and mark of comfort. But thousands of city flat dwellers know that furnace heat, so-called, is uncomfortable to the point of desperation. It may be better for the farmer's standard of living if he supplies heat from the old-fashioned fireplace and the wood stove, especially if he properly conserves the supply of his wood-lot.

It is a bit of provincialism confined to city people of restricted experience and observation to assume that the only kind of heat that can mark a modern and decent standard of living is that from a coal furnace. On long country trips in the dead of winter I have often gone from a hotel room where I had been affectionately embracing a steam radiator in an effort to impart warmth to it, and with joy entered a simple farm home and basked in the toasting warmth of a good red-hot wood stove or mammoth open fireplace. Under such circumstances, one can well sympathize with "Flukens, the congressman from our deestrickt," that Riley tells about, who, in his furnace-heated residence in Washington, moaned:

> "And all I want and could lay down and *sob* fer is to know
> The homely things of homely life. Fer instance, jes' to go
> And set down by the kitchen stove—Lord! that 'u'd rest me so—
> Jes' set there like I ust to do and laff and joke, you know."

Hawthorne, in his "Fire Worshippers," looks forward with anxiety to the time when the family can no longer gather around the fire. What family inspiration is there after all, in hovering about a heatless hot air register or a steamless steam radiator? Such an experience is certainly not conducive to the reëstablishment of family prayers. While it may be that in the stove heated farm home, all the rooms cannot be warmed, yet those that are supposed to be warm *are* warm—which is more than you can say of a modern city flat. Also city dwellers who control the heat of their own

furnaces and so have plenty of it, tire of heated rooms and build open air sleeping porches—a modern advantage which farm dwellers have ready at hand in their unheated bedrooms if they will but throw wide open the windows.

Also as to the adequacy of housing conditions—number of rooms and the like—it must be remembered that city home life is perforce an indoor life, while country home life is naturally an outdoor life. City people seek the woods or the side of a country stream, leaving their stuffy homes to get some of this outdoor experience.

"See the greedy farmer," says the city investigator, "big barn and little house. Thinks more of his livestock than he does of his family." One might as fairly say, "See the greedy manufacturer. Big factory and little house. Thinks more of his machinery than he does of his family."

From the standpoint of the city dweller we must have a care in interpreting our survey material with regard to conditions of health and sanitation. Statistics are abundant with regard to relative rates of sickness and death from preventable diseases in rural and urban America. Such statistics may show an alarming rate of dysentery, diphtheria and typhoid among rural people. The lesson is then brought home with telling force to farm people.

Yet in my own State at least, these rural statistics are weighted with the statistics from a thousand villages. From the standpoint of sanitation and health it is one matter for five hundred people to live together on eighty acres of land in a village, and quite another matter for seven persons to live together as a family on 320 acres. You can no more get correct statistical averages by combining these unlike situations than you can by computing apples, horses and automobiles and striking averages. Farm home sewage and farm home garbage are quite different propositions than village sewage and village garbage.

It is high time that we who claim to be specialists quit charging against farm families the sins of village people.

One hot July day two of our women surveyors found, in a farm yard a half mile back from the road and over the hill, such extreme evidence of a low standard of living as two little boys playing out of doors entirely naked. The rich tan of their bodies offered good proof that this was not an uncustomary performance. This would certainly be an opportunity for the confirmed reformer to cite a horrible example.

Let us not argue the question of culture and morals involved. We may not be too sure how much this depends upon clothing. At any rate the boys were as healthy as the naked cherries in the orchard and the naked canna blooms in the dooryard. Exposing bodies to the direct rays of the sun is a method now in use to cure rickets and tuberculosis of children raised in the modernized city hothouse home.

No one would advocate the perpetuation of such a farm living condition; but serious as the case may appear, the city observer must weight his judgment with the consideration that these two boys over a hill a half mile from the road form quite a different proposition than would a like condition in the congested district of a city. We must view folks as fitting into their native environment and not as they ought to be if they were fitted into our environment. A friend to whom I related the incident of the two youngsters remarked, "Yes, and one of those boys will become a big manager of industry and the other a United States senator."

We must have a care also in our interpretation of statistics with regard to the education of the farm family. In America we have a blind faith in the school as the only factor to achieve the result that we call an educated person. We give little consideration to the fact that much of the education of persons who have achieved economic and social success has been gained outside the schoolroom, and that some have achieved this result of education entirely without the help of the schools. Some day we will make studies of such educational factors.

In the city home we hail as a relief not only the grade schools and the kindergarten, but now also the sub-kindergarten. Is there not real danger that we may overlook the fact that much of what seems the educational lack in the country school is still made up by the training in the country home?

For example, in many of the families we have surveyed we find that at certain seasons the farm woman occupies as much as four hours a day looking after the poultry. "But what," says the surveyor, "do you do with the little children during that time?" And the answer comes, "Oh, they go out with me and help." Four hours culling hens that are no longer laying, putting into a separate pen young roosters that are to be sold on the market, helping little chicks get out of the shell, penning together cockerels and hens of the same breed and type so as not to get a mixed flock—how much

more liberal education for little children than is given to a little city girl of my acquaintance who, in spite of splendid city school education up to the fourth grade, still believes that the rabbit lays the Easter eggs and that the stork brings the babies to both humans and lower animals.

Then consider the vocational training and domestic science during butchering time, and the cooking lesson when every farm girl is taught the fine art of building biscuit. Our surveyors found that in certain homes summer underwear for the family is economically made from flour sacks and sugar sacks, the mother and the girls doing the work. If this is not training in domestic art beyond any offered by the city school, let those who have only criticism for the country home and the country school name it.

Lack of recreation is another charge made against country living. One investigator reports from New York State that while there were found ample playground facilities in the cities, the country communities had practically no such facilities. A State leader of rural surveys for the Inter-Church movement reported that his surveyors had found not one rural athletic organization in the State, and deduced from this that country life is devoid of recreation.

But when our surveyors are asked by the farm mother where they wish her to report money spent for cartridges for the boys in hunting, skates for the boys' and girls' skating parties, and fishing tackle, then one begins to realize that the farm family is not without recreation. The fact that they do not have little public playgrounds is only due to the bigger fact that they have all outdoors for a playground.

I wish to reiterate a statement which I made in effect last year, that we are entirely apart from the mark when we undertake to bring city developed amusements and devices into the country. It is an insult to the originality and virility of the farm folks to suggest that they have not initiative enough or sense enough to evolve out of their own situation, their own forms of recreation.

Again, we are not so sure of this lack of recreation when we learn the large percentage of the gas and oil consumed by the car that is used for outings for the family; and when we count out the days of time spent at the picnics of the Grange, the Farmers' Union, the country Sunday School and the like. Nor have I ever seen mentioned anywhere in any discussion of rural recreation, the pleasure

which country children have with animal pets—a high type of recreation almost entirely denied the city child.

A city child welfare friend of mine is disappointed because I will not become excited over rural child labor. While we find cases in the country, as elsewhere, where in unusual types of work parents overwork their children, yet our investigations thus far have indicated that the amount of farm and home work done by the average farm boy or girl is well balanced with other activities, and much preferable to the loafing leisure and trouble-finding time of the city boy and girl. While many city welfare workers are decrying rural child labor, many distracted city fathers are praying for some type of useful work to fill the boys' spare time and make men out of them.

A real menace to the farm home to-day is a certain attitude toward farm living. This is a morbid outlook upon the situation. In visiting farm homes I find few farms that are not for sale if the farm owner could get his price. The idea of a permanent homestead seems to have departed from the mind of the middle Westerner. Too many families are working and sacrificing toward the time when they can get away from it all. I believe this attitude is largely due to the way in which city people have made country people feel themselves to be inferior. If the farm home is the basis of national welfare, then we may well view with alarm this shifting tendency at the basis.

May it not be that the period of destructive criticism of farm life has gone at least far enough. Someone suggests that we have developed a sort of insane hectic fever of analysis in all departments of life, and that the fever will soon run its course and subside. At any rate, we of this organization probably realize that if we wish to stem rural depopulation and encourage rural institutions, we would do well to get the editor, the preacher, the teacher and the ever present uplifter to cease to publish broadcast to farm people the statistically backward statement that the farm home and all other farm institutions and activities are inadequate.

Do we not perhaps need some surveys designated to catalog in some way the genuine and constructive values of the rural community? We all know that, taken by and large, the farm family is a happier, healthier, better-to-do family than is the city family. Farm business shows healthful signs of coming back, and will soon be good. Rural education is improving through the schools, and

especially improving in the farm home. While rural churches are passing through a time of readjustment in order to help denominational leaders square themselves with Christian ideals, yet there is still ample opportunity for religion in farm homes. When picture shows and amusement parks and bridge parties and playground centers wear out the nervous powers of the people who have deserted country life for the city, they may come again to their senses and gravitate back to the open land from which they came and enjoy the simple pleasures that are the happy lot of farm folk.

The surest signs of hope that I know of at the present time in American life I am finding in the farm home. There we have the most family loyalty, the fewest divorces, the smallest number of old bachelors and ancient maiden ladies, the greatest assurance of the prime necessities of food, clothing and shelter, and the greatest nearness to nature and to nature's divine source.

REPORT OF THE COMMITTEE ON INVESTIGATION

C. J. Galpin, *Chairman*

The Committee on Investigation limits itself this year to the mention and brief discussion of a few studies which have been printed or been made during the last twelve or fourteen months,—studies bearing more or less upon the American farm home; and some studies bearing very directly on the farm home but which have not yet reached print.

STUDIES IN PRINT

"Some Factors in Town and Country Relationships," a research bulletin by Dr. A. W. Hayes, published in September, 1922, by Tulane University of Louisiana. This document gives the results of a careful study of seven Louisiana trade centers. Dr. Hayes opens the subject of the effect upon the farm home of the types of mercantile centers which attempt to serve the farm family.

"The Nebraska Farm Family," Bulletin No. 185, and "Nebraska Farm Homes," Bulletin No. 191, by Professor J. O. Rankin, published by the Agricultural Experiment Station of the University of Nebraska, both in 1923. These are studies of 1,000 farm homes which give many aspects of the farm life of Nebraska. While not a rosy presentation, the studies will be counted as optimistic on the whole.

"How Farm Tenants Live," Extension Bulletin of the University of North Carolina, by J. A. Dickey and E. C. Branson, issued November, 1922. This bulletin is a presentation of the study of 329 farm homes in Chatham County, North Carolina. The picture of poverty among tenants is painted with severe realism. Some relief is appreciated in the attempt to suggest positive measures in amelioration of tenant conditions.

"Rural Life in Arkansas at Its Best," a Hendrix College bulletin by Professor T. T. Gooden. This study confessedly picks the best things rural in Arkansas for description, pictorial representation with an account of genesis and history of each.

"Three Negro Communities in Tidewater Virginia," a Hampton Normal and Agricultural Institute bulletin by Professor Allen B. Doggett, Jr., issued in October, 1923. The bulletin tells the story of three groups of colored people, where leadership and hard thinking having prevailed over a period of years, won out.

"Rural Planning, The Social Aspects," Farmers' Bulletin No. 1325, by W. C. Nason, published by the U. S. Department of Agriculture. This pamphlet is the opening bulletin in a series, which attempts to present some of the best instances of rural beautification in various states.

It is gratifying to the Committee that a start has been made to study rural social conditions in the Colleges and Universities named.

STUDIES ON THE WAY TO PRINT

A "Monograph on Farm Population," is in preparation by the Bureau of the Census which will, for the first time, deal quite minutely with various statistical aspects of our farm population. It may be confidently asserted that the statistical concept of Farm Population has been established, and will in all likelihood supersede and displace the concept of Rural Population, in matters connected directly with agriculture.

A forthcoming study of "Village and Town Life in America," is in prospect under the auspices of the Institute of Religious and Social Research, New York City. As a basis for this piece of research, a field study of 150 villages is in progress.

One thousand farms and farm homes situated in the three regions of North Carolina, have been surveyed by a Commission appointed by the Governor of the State, of which Commission, Dr. C. C. Taylor is a member and Dr. Clarence Poe is Chairman. The results are approaching publication. It is expected that the findings will have a bearing upon the tenancy situation in North Carolina. The landless man and landless family in North Carolina are put in the limelight. What is done by North Carolina in respect to making a better home for its landless land workers, whether white or colored, will receive a good deal of national attention.

Dr. E. L. Kirkpatrick's study of the family living of 402 farm families in Livingston County, New York, has nearly, if not actually, reached print at Cornell University, as well as in the U. S. Department of Agriculture. This study will rank as the first thorough-

going investigation into the cost of the farmers' living. It also leads the way to establishing a sound method of measuring the living of families of differing age and sex requirements. The following table presents the average expenditures by families for the year ending September, 1921.

TABLE 1

AVERAGE EXPENDITURES IN 402 FAMILIES IN LIVINGSTON COUNTY, NEW YORK, FOR THE YEAR ENDING SEPTEMBER 1, 1921, FOR VARIOUS ITEMS AS SHOWN BY THE VALUE OF MATERIALS PURCHASED AND OF PAID LABOR AND BY THAT OF MATERIALS FURNISHED BY THE FARM, OF GIFTS OF CLOTHING, AND OF UNPAID LABOR

Item	Owner Families (295)			Tenant Families (107)		
	Furnished	Purchased	Total	Furnished	Purchased	Total
Food	$399.00	$379.00	$778.00	$398.00	$441.00	$839.00
Clothing	4.00	269.00	273.00	5.00	288.00	293.00
Rent	237.00	.....	237.00	226.00	.....	226.00
Fuel	56.00	90.00	146.00	69.00	72.00	141.00
All other expenses.	34.00	515.00	549.00	29.00	570.00	599.00
Other operating expenses	34.00	84.00	118.00	29.00	109.00	138.00
Maintenance of health	.....	76.00	76.00	.....	102.00	102.00
Advancement	.....	318.00	318.00	.....	327.00	327.00
Personal	.....	23.00	23.00	.....	25.00	25.00
Unclassified	.....	14.00	14.00	.....	7.00	7.00
Total	$730.00	$1253.00	$1983.00	$727.00	$1371.00	$2098.00

The following table shows the distribution of the average expenditures as shown in the foregoing table:

TABLE 2

DISTRIBUTION OF AVERAGE EXPENDITURES FOR ONE YEAR AMONG DIFFERENT GROUPS OF ITEMS AS SHOWN IN THE PRESENT STUDY OF FARM FAMILIES AND IN A PREVIOUS STUDY OF FAMILIES OF INDUSTRIAL WORKERS

Item	402 Farm Families, Livingston County, New York, 1920-21.	
	Owner Families (295)	Tenant Families (107)
	Per cent	*Per cent*
Food	39.2	40.0
Clothing	13.8	14.0
Rent	11.9	10.8
Fuel	7.4	6.7
All other purposes	27.7	28.6
Other operating expenses	5.9	6.6
Maintenance of health	3.8	4.9
Advancement	16.0	15.6
Personal	1.2	1.2
Unclassified	.7	.3

A study of 860 farm families was made by Mr. J. T. Sanders, of the Division of Land Economics, U. S. Department of Agriculture, in Texas, Tennessee, and Kentucky in the year 1919. The following tables present contrasts with the New York study.

TABLE 3

AVERAGE EXPENDITURES IN OWNER'S AND TENANT'S FAMILIES IN CERTAIN AREAS OF KENTUCKY FOR THE YEAR 1919, TENNESSEE FOR THE YEAR 1919-20, AND TEXAS FOR THE YEAR 1919

	Kentucky					
	Owner Families (115)			Tenant Families (93)		
	Furnished	Purchased	Total	Furnished	Purchased	Total
Food	531.7	308.4	840.1	481.5	356.2	837.7
Clothing	....	284.1	284.1	....	255.4	255.4
Rent	274.5	....	274.5	163.3	0.9	164.2
Furnishings	....	19.0	19.0	....	41.9	41.9
Operating	10.4	260.8	271.2	10.3	208.8	219.1
Health	....	91.0	91.0	....	86.8	86.8
Advancement	....	155.7	155.7	....	75.2	75.2
Personal	....	13.5	13.5	....	14.9	14.9
Savings	....	47.2	47.2	....	36.9	36.9
Unclassified	....	7.0	7.0	....	....	....
Total	816.6	1186.7	2003.3	655.1	1077.0	1732.1
	Tennessee					
	Owner Families (194)			Tenant Families (52)		
Food	339.7	149.0	488.7	285.6	150.0	435.6
Clothing	....	232.3	232.3	....	173.9	173.9
Rent	165.5	.5	166.0	83.8	12.6	96.4
Furnishings	....	24.7	24.7	....	8.6	8.6
Operating	29.2	132.3	161.5	24.9	48.1	73.0
Health	....	68.3	68.3	....	18.7	18.7
Advancement	....	124.4	124.4	....	54.7	54.7
Personal	.4	16.5	16.9	.7	13.3	14.0
Savings	....	41.5	41.5	....	24.1	24.1
Unclassified	....	.8	.8	....	....	....
Total	534.8	790.3	1325.1	395.0	504.0	899.0
	Texas					
	Owner Families (102)			Tenant Families (176)		
Food	477.7	272.5	750.2	367.0	263.9	630.9
Clothing	....	381.8	381.8	....	263.8	263.8
Rent	120.8	.8	121.6	81.2	3.9	85.1
Furnishings (5.9 fuel)	....	66.1	66.1 (7.4F)	....	23.7	23.7
Operating (1.4 other)	7.3	229.2	236.5 (.2 o)	7.6	145.3	152.9
Health	....	68.8	68.8	....	69.9	69.9
Advancement	....	112.9	112.9	....	37.2	37.2
Personal	....	21.3	21.3	....	21.3	21.3
Savings	....	48.3	48.3	....	4.07	40.7
Unclassified	....	1.5	1.5	....	6.4	6.4
Total	605.8	1203.2	1809.0	455.8	876.1	1331.9

TABLE 4

PROPORTION OF AVERAGE EXPENDITURES FOR ONE YEAR FOR DIFFERENT GROUPS OF ITEMS AS SHOWN IN STUDIES OF FARM FAMILIES OF CERTAIN AREAS OF KENTUCKY (1920), TENNESSEE (1920), AND TEXAS (1919)

Item	Owner Families	Tenant Families
Kentucky		
	(115)	(93)
Food	41.9	48.4
Clothing	14.2	14.7
Rent	13.7	9.5
Furnishings	.9	2.4
Operating Costs	13.5	12.7
Maintenance of Health	4.5	5.0
Advancement	7.8	4.3
Personal	.7	.9
Savings	2.4	2.1
Unclassified	.4	.0
Tennessee		
	(194)	(52)
Food	36.9	48.5
Clothing	17.5	19.3
Rent	12.5	10.7
Furnishings	1.9	.9
Operating Costs	12.2	8.1
Maintenance of Health	5.2	2.1
Advancement	9.3	6.1
Personal	1.3	1.6
Savings	3.1	2.7
Unclassified	.1	...
Texas		
	(102)	(176)
Food	41.5	47.4
Clothing	21.1	19.8
Rent	6.7	6.4
Furnishings	3.6	1.8
Operating Costs	13.1	11.5
Maintenance of Health	3.8	5.2
Advancement	6.2	2.8
Personal	1.2	1.6
Savings	2.7	3.0
Unclassified	.1	.5

Under the direction of Dr. Kirkpatrick similar studies have been made of 300 farm families by Professor Walter Burr in Kansas; of 500 families by Professor George H. Von Tungeln in Iowa; of 300 families by Professor W. D. Nicholls in Kentucky; of 400 families by Professor Bruce Melvin in Ohio. From these and other research studies it is hoped that the farmers' standard of living will become much better known than it is at present.

A study of housing in 1,000 Texas farm homes, with special refer-

ence to white tenant farm homes, is in progress under the immediate supervision of Dr. W. E. Garnett, of the State College of Agriculture of Texas. It is expected that this study will furnish facts which will lead to a housing law for Texas farm tenants.

A LOOK AHEAD

The foregoing array of studies, completed or in progress, may well bring a measure of satisfaction to the National Country Life Conference. People are getting a taste of rural social research. Colleges are learning how to do it. Experiment Stations are printing the results. The outlook is good for studies of a character a little more exacting following those somewhat elementary in character.

The new Bureau of Home Economics in the U. S. Department of Agriculture is an omen of good for new knowledge of farm home conditions.

The rapid movement of marginal people from farm to city, will be followed soon, we may expect, by a better housing era for farm tenants and farm laborers,—in order to offer a better inducement for farmers to remain in the farming enterprise.

Conclusion. Rural research, as it wins its way a little into public favor, especially through the establishment of statistical concepts and measures, will soon—there is no doubt of it—come to take its place alongside economic research as an accepted interpreter of agriculture and country life. The national point of view will more and more come into use, and every rural community will begin to gain from this larger sweep of understanding.

REPORT OF COMMITTEE ON RELIGION AND MORALS

PAUL L. VOGT, *Chairman*

In the consideration of the rural home no phase is of greater importance than that of religion and morals. America was colonized by people who placed religion first in their interests. Freedom of worship was the motive for much of the settlement on the inhospitable shores of New England. Pennsylvania was influenced by the religious standards of the Quakers. Georgia had the philanthropic spirit of care for the needy as one of the motives for its original colonization. These are but typical of the spirit of the original colonies.

The changing conditions through the years have left as a predominant characteristic the strong religious and moral influence of the rural home. The ideals of the home, which have been a part of the expression of the religion of country life have been preserved to a greater extent in rural communities than elsewhere. The integrity of the family as one of the foundations of Christian civilization must be maintained and extended to all phases of our American life.

Certain tendencies that demand consideration are apparent in rural religious and moral life as affecting the home. Among these are:

1. The decline of formal religious expression in the home. If man's relation to a divinity is taken as seriously as it once was it at least does not have the expression it once did in family worship. The daily gathering of the family for reading of the scripture and prayer has tended to disappear. The recognition of obligation to God by formal thanksgiving at table is less emphasized. The influence of the parents on the religious attitude of their children through neglect of formal religion in the home, in the opinion of many careful students, cannot fail to have an unfortunate effect on their attitude toward things religious.

2. The lessening of the influence of religious sanctions for the permanency of marriage ties. Rural life is gradually yielding to the

tendencies in urban life that have weakened the marriage bond and have made divorce almost as frequent as marriage.

3. The tendency to shift to outside agencies as much as possible the task of moral and religious training. The family can never give up its task of moral and religious training without materially weakening the moral fiber of the nation.

4. The growing materialistic standards of life in their effect on the family. Personal worth and family reputation are giving way to property standards as a basis for determining social standing. Religion has stood for spiritual personal values instead of material welfare as the criteria for determining social worth. The country as well as the city has yielded too much to the tendency to gauge personal worth by materialistic standards.

In addition to these general tendencies certain special conditions —need attention. In every rural community are those who for some reason are not directly influenced by the organized religious agencies in the community. The non-socialized in every community who never go to church, the transient tenant family and the farm hand, the unfortunate shut-ins who cannot get away from home, the members of other races and nationalities are all likely to be neglected in the country community. Present unorganized and unrelated activities of rural churches leave many families totally uncared for by any church. A spirit of indifference and antagonism inevitably develops under such conditions.

In the range sections of the West are many families living so far from their neighbors that organized religious life is extremely difficult. No religious agency has as yet any definitely organized program of fostering religious life in homes such as these.

Effect of present tendencies

While it cannot be said positively that American rural population as a whole is becoming less religious, there is considerable evidence that in certain sections of the country this tendency is absolutely present. Recent investigations have shown that in New England tendencies toward the neglect of attendance on religious service discovered by Rev. C. O. Gill ten or more years ago are still going on and conditions are worse to-day than they were at that time. Country churches are still being abandoned and sold. There is considerable evidence that abandonment of the country church does

not result in a corresponding increase in membership or attendance in the larger urban church. The demand on the part of the larger centers for the best trained men has resulted in a positive decline in the quality of leadership in less favored agricultural sections. Agencies other than the church have been conserving and improving moral conditions in many respects. But the religious nature of the moral improvement is not recognized. The effect on institutions that are specifically engaged in the conservation of spiritual values cannot fail to be disastrous and the end may be a highly ethical but non-religious civilization.

The statistics of even formal connection with religious agencies in the country are not encouraging. Increase in church membership is not much more than keeping pace with increase in population. Religious influence and activities have not developed as rapidly as has interest in public education, more efficient agriculture and economic welfare, means of transportation and communication, or health. The influence of the home in religious affairs has not been as great as has the attitudes found there in regard to those other things.

THE PROGRAM

It is recommended therefore:

1. That the work of agencies concerned with the encouragement of renewal of worship in the home should be supported. The idea of man's relationship to a divinity and his obligations to God should be preserved as a fundamental in the thought of every rural home.

2. An adequate program of religious education should be worked out for use in the home with the direct object of enlisting the parents in the program.

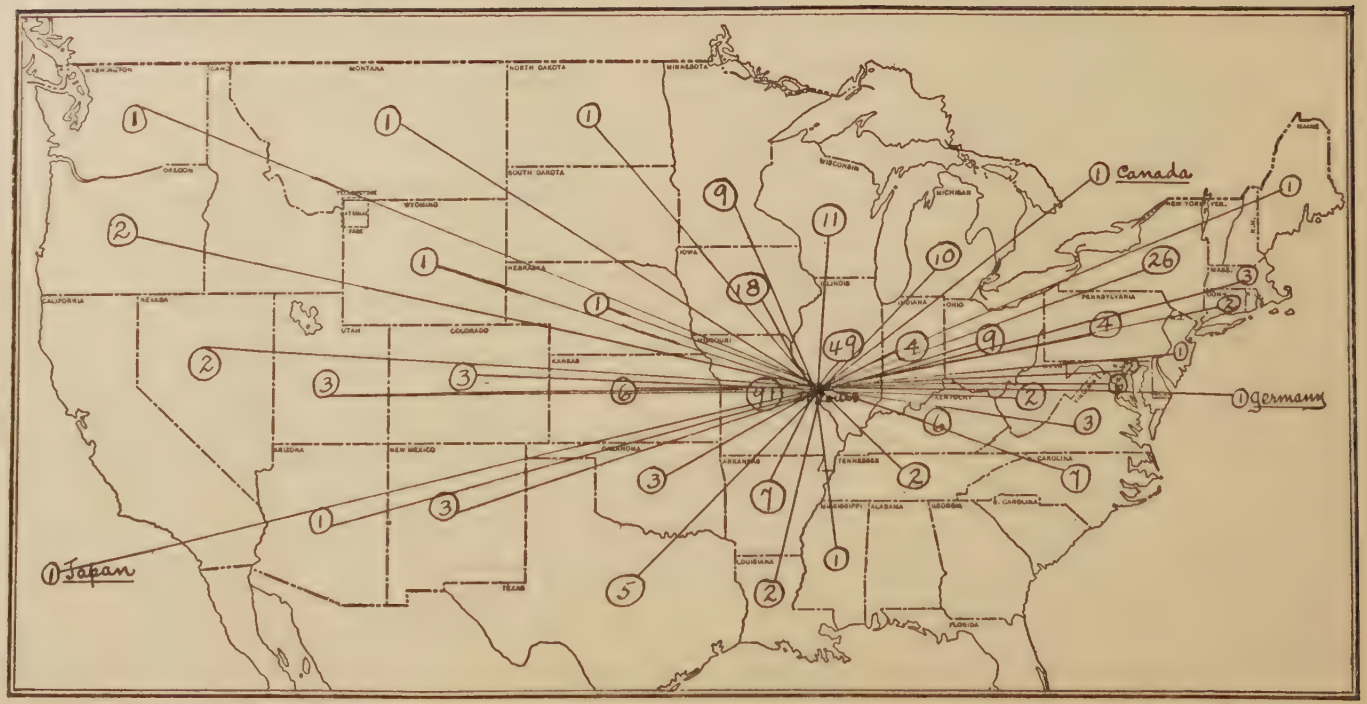
3. Organized religious forces should have a clearing house whereby every rural family will be definitely assigned to some agency for pastoral care and leadership in the development of religion in the home.

4. Parents' meetings should be held for the consideration of religious education in the home. Standards of efficiency in religious expression in the home should be worked out and pastors encouraged to seek their attainment in all families for which they are responsible.

5. For the isolated families in range sections and for other special neglected groups, plans should be made for providing an itinerant pastoral service, either by men or women, which will bring guidance and training in the religious life of the home.

6. The coöperation of the allies of the church should be sought in this service.

The importance of keeping alive the religious and moral impulses in our nation is such that every effort should be made to strengthen the religious influence of the home.



CONFERENCE DELEGATES CAME FROM THIRTY-EIGHT STATES AND THREE OTHER NATIONS.

Sixty-one per cent came from states touched by and included in the three hundred mile radius.

BUSINESS OF THE AMERICAN COUNTRY LIFE ASSOCIATION TRANSACTED AT THE ST. LOUIS CONFERENCE

Friday Morning, November 9, at an intermission of the program.

President Butterfield, presiding, called on Prof. Dwight L. Sanderson, Chairman of the Committee on Nominations, to present the report of the Nominating Committee, which was as follows:

For President, Kenyon L. Butterfield

For First Vice-President, Charles J. Galpin

For Second Vice-President, Mrs. Charles C. Schuttler

For Executive Committee, to take the places of W. J. Campbell and C. W. Pugsley. The same were renominated for three years.

The Secretary was instructed to cast a unanimous ballot for the election of the above named officers.

Saturday Afternoon, November 10—

The regular business meeting of the Association was called to order on Saturday afternoon at 4 o'clock.

The Treasurer's report for the year 1923 was read and accepted.

AMERICAN COUNTRY LIFE ASSOCIATION

STATEMENT OF RECEIPTS AND DISBURSEMENTS JANUARY 1ST, 1923, TO JANUARY 15TH, 1924

Receipts

Cash balance Corn Exchange National Bank, Philadelphia, December 31st, 1922		$3,978.65
Membership Fees	$2,504.85	
Contributing Memberships	2,980.00	
Coöperative Memberships	5,500.00	
Royalties	304.17	
Notes Discounted	4,300.00	
Sale of Booklets and Proceedings	46.88	
Rent Received	25.00	
Telephone	6.02	
Checks Returned, Salary and Traveling Expense	28.96	
Checks Returned, Survey Associates	12.00	
Banquet Tickets (Profit)	25.50	
TOTAL RECEIPTS		15,733.38
TOTAL BALANCE AND RECEIPTS		$19,712.03

Disbursements		
Salaries	$1,980.00	
International Committee, Young Men's Christian Association	3,720.00	
Traveling Expense	1,868.82	
Revolving Fund	700.00	
Rent	1,000.00	
Notes Payable	600.00	
Bulletin Expense	621.95	
University Chicago Press	840.93	
New York Meeting	120.30	
Survey Associates	86.00	
Stationery, Office Expense, Postage, Clerk Hire	3,942.84	
Discount and Revenue Stamps	18.74	
Membership Fee Refunded	.50	
Check Returned, Insufficient Funds	3.00	
Alterations and Moving	82.30	
Typewriter	83.03	
TOTAL DISBURSEMENTS		15,668.41
Cash Balance Corn Exchange National Bank, January 15, 1924		$4,043.62

Report of the Executive Secretary was read covering the period of February 1 to November 1, 1923, an epitome of which follows:

The permanent Executive Secretary entered on his duties on February 1, 1923.

Early in the same month the Executive Committee met for an entire day outlining the financial budget and defining the outstanding tasks that needed to be done for the year, as follows:

Planning and preparing for this conference on "The Rural Home."

Publishing and financing the Proceedings of the conferences of New Orleans, 1921, and New York, 1922.

Promotion of membership.

Publication of the bulletin.

Establishment of a permanent office and the general administration necessary thereto.

Beginning in temporary offices, permanent headquarters were established in the Grand Central Terminal Building, New York City, in May.

In August the Trustees of the Russell Sage Foundation authorized a grant of $3,000 or so much thereof as may be necessary to enable our Association to print the reports of its conferences of 1921 and 1922. The two Proceedings were put into the hands of the printer immediately and published.

Membership records showed—

	Membership
Regular $3.00 members, February 1, 1923	343
New members joined between February 1 and November 1	184
Total	527
Contributing members, February 1, 1923, of which three renewed	11
New contributors and gifts	8
Affiliated memberships, February 1	3
New affiliations	4
	553

(Of the 553 members 286 are now renewable.)

"The Country Life Bulletin" began publication early in April appearing monthly with the exception of July and August with the editorial aid of Mr. B. Y. Landis. It has a circulation of 1,000 per month.

Beginnings have been made in the development of the Collegiate Country Life Clubs.

Correspondence and reports and valuable historical material concentrated at Headquarters.

30,000 pieces of mail were dispatched.

Traveling, service on Commissions of national scope, addresses and lectures, discovery of financial support engaged some of the Executive Secretary's time and energy.

Undertaking preparations for the publication of a carefully selected bibliography of 75 to 80 topics on Country Planning with the help of the Chairman of the Committee on Country Planning, Prof. Frank A. Waugh, to be printed with the coöperation of the Russell Sage Foundation Library.

Summarizing points as to the needs of the immediate future:

A sense of partnership and of real achievement.
To interpret and popularize the Country Life Movement.
Certain field demonstration.
To make the annual conference a real help for workers.
Expansion of committee work and a Bureau of Information and Service, stimulation of Collegiate Country Life Club movement.
Acquisition of a large fellowship of new members and contributors.
Practical and healthful relationship of affiliated organizations.

Invitations for the next conference were received from Prof. Nat T. Frame to come to Jacksonville, West Virginia; Prof. B. F. Coen for Denver, and Prof. C. E. Lively for Ohio. Suggestions were made for the topic of the next conference as follows:

By Dr. Malcolm Dana,—"The Country Church and the Rural Home." By Prof. Dwight Sanderson,— "The Social and Economic Relationships in Agriculture," indicating that he had been in touch with the Farm Economics Association expressing their readiness to coöperate in having this subject discussed at the next conference. (See special report on page 233.) By Prof. W. J. Campbell,— "The Relationship between Farmer and City Man," especially fathered by the Kiwanis International, which is also making the under-privileged child the special object of its benevolent work. It was moved that a message be dispatched to the Chairman of Public Affairs at the hands of Prof. Campbell expressing our keen interest in their stimulation of better understanding between the farmer and the city business and professional man and offering our hearty coöperation to make this effort increasingly effective.

Dr. Burr of Kansas urged that the Executive Committee come to an immediate decision with reference to the subject of the next conference in order that his committee and other committees might pursue their work more effectively and in harmony with the conference subject. His main contention was that the theme of the

conference might well be subdivided in its manifold aspects and to assign phases of the theme to the different committees for study. The main reason was to have committee reports deal with topics of the main theme of the conference that would logically be discussed in addresses and papers and which can be supplemented by the committee reports.

Considerable discussion followed on the theme for the next conference in which the interests of the farmer were emphasized as to the whole question of the country church. The representatives of the rural departments of various church boards backed up the contention for this subject in a formal request:

"The employed rural secretaries of the various denominations in a meeting held this morning voted to request the American Country Life Association to consider the Country Church at the coming meeting of the association in 1924.

"It is felt that the present is a strategic time to assemble a great gathering that would be comparable to that in Columbus in 1916. In the years since then much progress has been made. The present interest in religion as manifested in the secular magazines can be capitalized to rural advantage. Such a gathering might lift the great ethical implications of the agrarian movement into clear light and furnish the American Country Life Association with a clear mandate to discuss some of the other subjects that center around the present debate as to the relation of social and economic welfare.

"If sufficiently early decision could be arrived at, the church executives would be able to assist in promoting such a conference at denominational assemblies, summer shools, late winter training conferences, etc. The group itself meets again on January 10, and then not again until the next session of the A. C. L. A. It is hoped that some word can be had by that time."

Yours sincerely,

EDMUND DE S. BRUNNER.

As a result of this discussion it was seen that it would be desirable to have at least the topic of the next conference fixed and ready to announce at the time of the annual conference.

President Butterfield gave assurances that the Executive Committee would meet as early as possible after the conference to determine the subject of the next conference and inform the members of the Association accordingly.

There being no other business motion was made to adjourn.

A SPECIAL REPORT ON SOCIAL AND ECONOMIC RELATIONS IN AGRICULTURE

At the request of President Butterfield, the president of the American Farm Economics Association appointed a committee of that association to confer with one from this association with regard to a program for this association in 1924 on the general theme of the social and economic relations in agriculture. This joint committee consists of Professor Andrew Boss, Professor O. G. Lloyd, and Dean F. D. Farrell for the Farm Economics Association, and President H. A. Morgan, Professor M. L. Wilson, and myself, for the Country Life Association. The committee has been unable to have a meeting, but through correspondence we have come to some preliminary understanding, and a meeting of a majority of the committee will be held in Chicago on Monday.

This report, therefore, is merely suggestive, as it has not had the consideration of the committee.

There seems some question as to whether it will be desirable for this association to make this general topic the theme of its next convention, and it would aid the committee in its work if this matter may be decided by the Executive Committee in the near future. In case some other topic is preferable, your committee believes that it would be worth while to attempt a careful study of this subject and through the collaboration of various specialists to attempt a report which might furnish the basis of a joint session with the American Farm Economics Association, and we would suggest that that association be invited to continue a committee for this purpose.

The committee has made a preliminary statement of the problem, "The Relation of Social and Economic Factors to Rural Welfare," as follows:—

I. Economic losses or gains in agriculture through neglect or improvement of human efficiency.
   1. Economic aspect of health.
   2. Economic value of education.
   3. Economic value of sociability.
   4. Economic value of the beautiful or esthetic.
   5. Economic influence of the church.
   6. Economic vs. purely ethical motive for welfare institutions.

II. Is human welfare essential to economic efficiency in agriculture?

III. Social losses or gains (or lower or higher standards of living) through neglect or improvement of economic efficiency in agriculture.
   1. What is the standard or goal of economic efficiency in agriculture?

2. What prevents increased economic efficiency resulting in better social life?
3. Under what conditions does greater economic efficiency result in better social life?
4. The social significance of the coöperative movement.
5. To what extent is economic efficiency essential for better social life?

IV. 1. Is greatest economic efficiency compatible with social welfare? of individual? of society?
2. Under present economic system will agriculture attract those with higher living ideals if maximum production is the aim?
Are maximum production, division of labor, etc., compatible with a democratic agriculture?

V. Economic limitations of poorer agricultural sections as affecting social conditions. How far shall state assistance to rural communities go?

VI. Type of production and income as affecting form of expenditure and culture.

VII. Psychological aspects of social and economic relations in agriculture.

VIII. Evidence concerning the theme from various countries and cultures, such as Denmark, Ireland, Russia, China vs. India, the Mormons, etc.

Respectfully submitted,

DWIGHT SANDERSON,
Chairman.

PROGRAM OF THE SIXTH ANNUAL CONFERENCE OF THE AMERICAN COUNTRY LIFE ASSOCIATION

Thursday Afternoon, November 8

The Executive Committee Will Meet Morning and Afternoon—Italian Room

5:00 Registration of delegates.

8:00 The President's Address, President Kenyon L. Butterfield, Amherst, Mass. President of Massachusetts Agricultural College.
Committee Assignments, Notices, etc.
"The Farm Home at Its Best," Dr. Ruby Green Smith, Ithaca, N. Y., Associate State Home Demonstration Leader.

Friday Morning, November 9

7:30 Breakfast Meetings of Standing Committees, Special Groups, etc.

9:00 Mrs. Charles C. Schuttler, Farmington, Mo. Member of the Executive Committee of the Missouri Farm Bureau Federation, presiding:
"Does the Present Business of Agriculture Make for a Permanent, Profitable, and Progressive Country Life?" (Including the economic contribution of the farm home to a sound farming business), James R. Howard, Clemons, Ia. Former President of the American Farm Bureau Federation.
"Can the Farm Family Afford Modern Institutions and Facilities as Well as the City Family?" C. J. Galpin, Washington, D. C. In Charge of Rural Life Studies, U. S. Department of Agriculture.
Discussion.
Report of the Nominating Committee.
Election of Officers and Two Members to the Executive Committee.

10:30 "The Price and Program of Health in the Farm Home."
a. What Are the Factors that Insure Physical and Mental Health?—Dr. Caroline Hedger, Chicago, Ill., of the Elizabeth McCormick Memorial Fund.
b. Is the Decline of the Country Doctor to Continue? If Not, Why Not? If so, Who or What Will Take His Place?—Dr. N. P. Colwell, Chicago, Ill. Secretary, Council on Medical Education and Hospitals of the American Medical Association.
Discussion.
Noon Recess.

Friday Afternoon, November 9

2:00 Miss Neale S. Knowles, Ames, Ia., State Home Demonstration Leader, presiding.
"Developing and Training the New Generation of the Farm Home."
a. The Child Before Its School Days—Miss Julia Wade Abbot, New York, N. Y., of the American Child Health Association.
b. Fitter Families—Mrs. Mary T. Watts, Audubon, Ia.
c. The Child at School—Mrs. Marie Turner Harvey, Kirksville, Mo., Chairman of Applied Education, Missouri Federation of Women's Clubs.
d. The Boy and Girl of Teen Age on the Farm—Nat T. Frame, Morgantown, W. Va., Director of Extension, West Virginia University.

e. Child Labor on the Farm—Owen R. Lovejoy, New York, N. Y., Nat'l Child Labor Committee.
f. The Farm Parent—Miss Alma L. Binzel, St. Paul, Minn. Home Economics Dept., U. of Minnesota and U. of Chicago, Federation for Child Study, New York.

Discussion.

3:30 "Influences and Institutions that Affect the Home Life on the Farm."
a. The Church—Alvah W. Taylor, Indianapolis, Indiana. Secretary, Board of Temperance and Social Welfare, Church of Christ (Disciples).
b. The School—Mrs. Katherine M. Cook, Washington, D. C. Specialist in Rural Education, Bureau of Education.
c. The Press—Dan Wallace, St. Paul, Minn. Directing Editor *Farmer's Wife.*
d. Entertainment—Frederica Shattuck, Ames, Ia. Head of Public Speaking Department, Iowa State College.
e. Public Welfare Agencies—Howard W. Odum, Chapel Hill, N. C. Director, School of Public Welfare, University of North Carolina.

Recess.

FRIDAY EVENING, NOVEMBER 9
Annual Conference Dinner

6:30 (See Special Program).
Hon. Henry C. Wallace, Secretary of Agriculture, Invited.
Archbishop J. J. Glennon, St. Louis, Mo.
And others.

SATURDAY MORNING, NOVEMBER 10

7:30 Breakfast Meetings of Standing Committees, Special Groups, etc.
9:00 Mrs. Jane McKimmon, Raleigh, N. C. State Home Demonstration Agent, presiding.
"What Are the Contributions and Problems of the Mother and Father Necessary for the Maintenance of High Ideals in Home and Family Life?"
a. The Need and the Goal—Miss Isabel Bevier, Urbana, Ill. Pioneer, Author, and National authority on Home Economics.
b. The Problems and Their Solution—Dr. Warren H. Wilson, New York City. Director of Church and Country Life, Home Missions Board, Presbyterian Church.

Discussion.

10:30 "The Woman of the Countryside a Factor in National Affairs."
The General Federation of Women's Clubs—Mrs. John S. Payne, St. Louis, Mo.
The League of Women Voters—Mrs. Laura S. Edwards, St. Louis, Mo.
The Council of Jewish Women—Mrs. Henry J. Sporborg, Albany, N. Y.,
The Young Women's Christian Association—Henrietta Roelofs, New York, N. Y.
The Farm Bureau—Mrs. W. C. Martin, Dallas, Texas. National Chairman of the Home and Community Committee.
National Congress of Mothers and Parent-Teachers Associations—Florence Hale, Augusta, Maine.

Discussion.
Noon Recess.

SATURDAY AFTERNOON, NOVEMBER 10

2:30 Mrs. Ruby Green Smith, Associate Home Demonstration Leader, Ithaca, N. Y., presiding.
"What has Home Demonstration Work Done? What More Must It Do?"
The National Viewpoint—Grace R. Frysinger, Washington, D. C. Extension Work with Women, States Relations Service.
The State Viewpoint—Lita Bane, Washington, D. C. Executive Secretary, American Home Economics Association. Susie V. Powell, College Station, Miss. Asst. Director in Charge of Home Demonstration Work.
The Farm Boy's and Girl's Viewpoint—Josephine A. Arnquist, Ames, Ia. Extension Service in Charge of Club Work.
The Farm Woman's Viewpoint—Mrs. John H. Dyer, Marshall, Mo.
Discussion.

4:00 Business Meeting of the American Country Life Association—
Report of the Treasurer.
Executive Secretary's Report.
Report of Affiliated Organization, Dr. J. P. McConnell.
Reports of Standing Committees and Special Committees.
Report of the Committee on Social and Economic Relations in Agriculture, by Dwight Sanderson, Chairman.
Miscellaneous Business.
Recess.

SATURDAY EVENING, NOVEMBER 10

8:00 "The World Viewpoint of the Rural Home."
Dr. Warren H. Wilson presiding.
Mr. Masasuke Masutomi—Japan.
Mrs. Olive D. Campbell—Scandinavia.
Gabriel Davidson, General Manager of the Jewish Agricultural Society, Inc.—The Jewish Farmer of the United States.
Dr. Kenyon L. Butterfield—An International Review.

SUNDAY, NOVEMBER 11

Country Life Addresses will be delivered in Churches of St. Louis and Vicinity by members of the Association.

IMPORTANT APPOINTMENTS

Breakfast Conference of Committee on Homemaking, Miss Ilena M. Bailey, Chairman, Friday, 7:30 A.M.

Breakfast Conference of Committee on Leadership Training, Prof. W. J. Campbell, chairman, Friday, 7:30 A.M.

A Clergymen's Luncheon Conference, Friday noon, 12:15, Colonial Room. Special Program.

Luncheon of the Executive Committee of the A.C.L.A. and Committee Chairmen, Friday noon, 12:15, Italian Room.

Breakfast Conference of the representatives of the National Council of Agencies Engaged in Rural Social Work, Saturday, 7:30 A.M., English Room.

Breakfast Conference of Rural Secretaries of Church Boards, Saturday, 7:30 A.M.

Methodist Luncheon, Saturday noon, 12:15, Colonial Room.

Meeting of the newly organized Executive Committee immediately after the close of the Saturday afternoon conference session.

Collegiate Country Life Clubs Luncheon Conference, Saturday noon, 12:15.

SOME SPECIAL RESEARCH REPORTS

Report of the Progress in the Study of Rural Social Problems giving a Summary of Outstanding Research Projects Related to the Farm Home, by Dr. C. J. Galpin.

Report of the Study of 1,000 Farm Homes and Farm Families in Nebraska, by Prof. J. O. Rankin, Nebraska State College of Agriculture, Lincoln, Neb.

Report on Understanding the Farm Family, by Prof. Walter Burr, Kansas State Agricultural College, Manhattan, Kansas.

Report of the Committee on Morals and Religion, by Dr. Paul L. Vogt, Methodist Board of Home Missions.

FELLOWSHIP IN SERVICE

The First National Catholic Rural Life Conference is being held simultaneously with our Conference in St. Louis, November 9-11, under the auspices of the Rural Life Bureau, Social Action Department, National Catholic Welfare Council, of which one of our members, the Rev. Edwin V. O'Hara, is the Director. We welcome heartily the delegates of this conference to all the sessions and features of our Conference.

CONSERVATION

If this conference is aimed "to facilitate discussion on the problems and objectives in country life," with particular reference to the rural home, and to suggest a practical "means for their solution and attainment," it should ultimately prove of practical benefit to a vast number of individual rural homes. How can this be achieved? It is suggested that similar conferences be held in states, counties and even in local communities through the available organization machinery which is already operating in this field.

HOW IMPROVE OUR A.C.L.A. CONFERENCES

The total effort involved in compiling the subject material by speakers, in arranging the topics for discussion and in organizing the conference machinery leaves the critical estimate of its value after all in the hands of the delegates. This we must secure for the sake of future conferences. Those who have to do with its administration are keenly sensitive of how much is still to be desired. The Executive Committee will welcome comments and criticisms from you immediately upon your arrival at home. They can be mailed to the office of the Association, 1849 Grand Central Terminal Bldg., New York City.

ADVISORY COMMITTEE ON THE CONFERENCE PROGRAM

Miss Grace E. Frysinger, States Relations Service, U. S. D. A., Washington, D. C., Chairman.
Dean Sarah Louise Arnold, Lincoln, Mass.
Miss Blanche Shaffer, North Carolina College for Women, Greensboro, N. C.
Miss Jane Van DeVrede, Director of Nursing Service, South Atlantic Division, American Red Cross, Atlanta, Ga.
Miss Lita Bane, State Home Demonstration Leader, State College of Agriculture, Urbana, Illinois.
Miss Bess Rowe, Field Editor, *The Farmer's Wife*, St. Paul, Minn.
Mrs. Rena B. Maycock, State Home Demonstration Leader, College of Agriculture, Logan, Utah.
Mrs. Josephine Preston, Chairman of Rural Education, General Federation of Women's Clubs, Olympia, Wash.
Mrs. Joseph S. Leach, 238 School St., Walpole, Mass.
Mrs. Milton P. Higgins, President, Parent-Teachers' Association, 228 West Street, Worcester, Mass.

Mrs. W. C. Martin, Chairman, Women's Home and Community Committee, Oriental Hotel, Dallas, Texas.
Mrs. Nellie Blakeman, Chairman, Home Economics Committee of the Grange, Oronoque, Conn.
Miss Jennie Buell, Editor of Lecturers' Department in *National Grange Monthly*, Ann Arbor, Mich.
Miss Neale S. Knowles, State Leader Home Demonstration Agents, Iowa State College of Agriculture, Ames, Iowa.

CONFERENCE COMMITTEES

The permanent functioning factor of the American Country Life Association is its system of standing committees. It is the aim of the Association to have specialists appointed to these various committees who will devote attention and study to the subject matter with which each respective committee is concerned. The reports of these committees constitute a continuous critique of the social phases of American country life.

I. Committee on Rural Government and Legislation

II. Committee on Rural Organization

Chairman, Walter Burr, Kansas State Agricultural College, Manhattan, Kans.
Dr. Charles J. Galpin, Washington, D. C.
Nat T. Frame, Morgantown, W. Va.
E. L. Morgan, Columbia, Mo.
Edwin C. Johnson, Pullman, Washington.
Dr. Elwood Mead, Berkeley, Cal.
Dr. Dwight Sanderson, Ithaca, N. Y.

III. Committee on Country Planning

Chairman Frank A. Waugh, Amherst, Mass.
John W. Gregg, University of California, Berkeley, Cal.
Arthur W. Cowell, State College, Pa.
George B. Dealey, Manager, *Dallas News*, Dallas, Texas.

IV. Committee on Teaching of Rural Sociology

Chairman, Prof. J. H. Kolb, University of Wisconsin, Madison, Wisc.
George H. VonTungeln, Iowa State College, Ames, Iowa.
Miss Rosamond Root, Teachers College, Columbia University, New York, N. Y.
H. A. Bone, Illinois State Normal University, Normal, Ill.
E. S. Bogardus, University of Southern California, Los Angeles, Cal.

V. Committee on Recreation and Social Life

Chairman, A. G. Arvold, Agricultural College, Fargo, N. D.

VI. Committee on Religious Life and Activities

Chairman, Dr. Paul L. Vogt, 1701 Arch Street, Philadelphia, Pa.
Rev. Roy B. Guild, 105 East 22nd Street, New York City.
Rev. Edwin Earp, Drew Theological Seminary, Madison, N. J.
Rev. R. A. McGowan, National Catholic Welfare Association, Washington, D. C.
Rev. R. A. Adams, 15th and Race Streets, Philadelphia, Pa.
Rev. C. M. McConnell, 740 Rush Street, Chicago, Ill.
Dr. Warren H. Wilson, 156 Fifth Avenue, New York City.
Dr. A. W. Taylor, 821 Occidental Building, Indianapolis, Ind.
Rev. Edwin V. O'Hara, Eugene, Oregon.

Albert E. Roberts, 347 Madison Avenue, New York City.
Miss Anna M. Clark, 600 Lexington Avenue, New York City.
Dr. Malcolm Dana, 287 Fourth Avenue, New York City.
Rev. M. R. Zigler, Elgin, Ill.
Theo. B. Manny, Hendrix College, Conway, Arkansas.
Dr. Edmund deS. Brunner, 370 Seventh Avenue, New York City.

VII. COMMITTEE ON SOCIAL WELFARE

Chairman, Leroy A. Ramsdell, N. Y. School of Social Work, 105 East 22nd Street, New York.
Wiley H. Swift, National Child Labor Committee, New York City.
Miss Emma Lundberg, Children's Bureau, New York City.
Burr Blackburn, State Council of Social Agencies of Georgia.
Owen Howell, Community Fund of St. Louis.
Father Edward Mahowald, Tintah, Minnesota.
Rev. George B. Gilbert, Episcopal Rector, Middletown, Conn.

VIII. COMMITTEE ON COMMUNICATIONS AND TRANSPORTATION

Chairman, George H. Von Tungeln, Iowa State College, Ames, Iowa.
Dr. E. L. Kirkpatrick, Farm Population and Rural Life Section, U. S. Department of Agriculture, Washington, D. C.
John Phelan, Mass. Agricultural College, Amherst, Mass.
W. E. Garnett, State College of Texas, College Station, Texas.
Mrs. Charles C. Schuttler, American Farm Bureau Federation, Farmington, Mo.
E. S. Bogardus, University of Southern California, Los Angeles, Cal.
Miss Florence E. Ward, States Relation Service, U. S. Department of Agriculture, Washington, D. C.
Herman N. Morse, Presbyterian Church, 156 Fifth Avenue, New York City.
Henry A. Wallace, Wallace's Farmer, Des Moines, Iowa.
F. C. Horner, General Motors Corporation, 224 West 57th Street, N. Y. C.
R. E. Plimpton, "Bus Transportation," 10th Avenue & 36th Street, N. Y. C.

IX. COMMITTEE ON RURAL LEADERSHIP TRAINING

Chairman, W. J. Campbell, Y. M. C. A. College, Springfield, Mass.
Paul L. Vogt, 1701 Arch Street, Philadelphia, Pa.
John Phelan, Mass. Agricultural College, Amherst, Mass.
Ernest Burnham, State Normal College, Kalamazoo, Michigan.
G. Walter Fiske, Oberlin College, Oberlin, Ohio.
Miss Anna M. Clark, National Y. W. C. A., New York City.
Earl A. Roadman, Department of Rural Leadership, Upper Iowa University, Fayette, Iowa.
A. W. Nolan, University of Illinois, Urbana, Illinois.
J. H. Kolb, Madison, Wisconsin.

X. COMMITTEE ON INVESTIGATION OF RURAL SOCIAL PROBLEMS

Chairman, C. J. Galpin, U. S. Department of Agriculture, Washington, D. C.
H. N. Morse, Presbyterian Board of Home Mission, N. Y. C.
Carl C. Taylor, West Raleigh, N. C.
Warren H. Wilson, Columbia University, New York City.

XI. COMMITTEE ON RURAL EDUCATION

Chairman, Dr. Ernest Burnham, State Normal College, Kalamazoo, Mich.
O. G. Brim, State University, Columbus, Ohio.
Miss Fannie W. Dunn, Teachers College, Columbia University, N. Y. C.
Miss Elizabeth Kelley, Department Public Instruction, Raleigh, N. C.

N. R. Baker, Supt. of Jefferson County Public Schools, Birmingham, Ala.
Will C. Wood, Supt. of Education, Sacramento, Cal.
Miss June Emery, Dean of State Normal School, Madison, S. D.
Mrs. Katherine M. Cook, Chief of Division of Rural Education, Federal Bureau of Education, Washington, D. C.
Dr. George C. Works, Department of Rural Education, State College of Agriculture, Ithaca, New York.
Miss Josephine A. Arnquist, State College of Agriculture, Ames, Iowa.
John H. Kolb, Department of Economics, College of Agriculture, Madison, Wis.

XII. Committee on Health and Sanitation

XIII. Committee on Homemaking

Chairman, Miss Ilena M. Bailey, U. S. Department of Agriculture, Bureau of Home Economics, Washington, D. C.
Miss Lita Bane, Secretary, American Home Economics Association, Washington, D. C.
Miss Grace E. Frysinger, Coöpereative Extension Work, U. S. Department of Agriculture, Washington, D. C.
Miss Amelia Greenwald, Council of Jewish Women, 132 E. 45th Street, N. Y. C.
Miss Bess Rowe, "The Farmer's Wife," St. Paul, Minn.
Mrs. Jane S. McKimmon, State Home Demonstration Agent, Raleigh, N. C.
Miss Harriet Mason, *The Ohio Farmer,* Cleveland, Ohio.
Miss Ola Powell, Office of Coöperative Extension Work, U. S. Department of Agriculture, Washington, D. C.

XIV. Committee on International Aspects of Country Life

Chairman, Dr. Kenyon L. Butterfield, Amherst, Mass.
J. R. Howard, 30 North LaSalle Street, Chicago, Ill.
E. C. Lindeman, Greystone, High Bridge, N. J.
Thomas F. Hunt, Berkeley, Cal.
Mrs. Robert A. Ware, 246 Devonshire Street, Boston, Mass.
Dr. E. C. Branson, Chapel Hill, N. C.

INDEX

Agricultural bloc, 2
colleges' extension work, 161
society, first Jewish, 166
Agriculture as a business, 32
child labor in, 80
U. S. Census of, 42
American Farm Bureau, 2
special committees of, 131
farm life, 212-217
humor, 106
Amusements, report on from Nebraska farmers, 203
Analysis of community needs, 28
Armentrout, Clara, 78
Ascham, Roger, 83
Automobile's influence on church attendance, 90

Babies, "better," 68
Boardman, John R., 16
Bonded debt, city and farm, 47
Bosanquet, Helen, 109
Boys and the church, 90
Branson, E. C., 218
Brown, Sara A., 78
Bukh, Niels, 184
Bureau of Home Economics, 223
Burr, Prof. Walter, 222

Canning and preserving, 153
Child care, six essentials, 109
diet for, 66
Labor Committee, National, 78
labor in agriculture, 80
the pre-school, 65
Child-welfare agencies, 103
Children, courses of study for, 72
defective, in rural communities, 188
in the farm family, 214
the center of the home, 9
Children's playroom, 23
Church and youth, 90
denominational organization, 89
membership of Nebraska farmers, 202
rural, decadence of, 87
sectarian spirit of, 88
Churches, rural, 225
Citizenship of the farm woman, 11
City and farm incomes, 44
bonded debt, 47
City and farm incomes (*Continued*)
property, value of, 42
vs. farm population, 41
Clothing, home demonstration of, 154
Club, 4-11, 76
Clubs for farm girls, 158
Colonies, Jewish agricultural, 167
Colorado, child labor in, 82
Committees, special, of the American Farm Bureau, 131
Community church movement, 88
coöperation, 155
institutions, 10
life among Nebraska farmers, 199
and the farm home, 26
needs, analysis of, 27
spirit, 17
work of the Parent-Teacher Association, 136
Competition among rural churches, 90
Consolidated schools, 50, 62, 79
Consumption vs. production, 114
Coöperation, international, 185
Coöperative church movements, 91
farm organization in Denmark, 182
Council of Jewish Women, 125
Country boys in cities, 164
doctor, conditions affecting, 55
methods of securing, 62
substitutes for, 60
life satisfaction, 4
life vs. city life, 98
religious life, 224
County home demonstration agents, 152, 157
library system, 146
Coverdale, J. W., 16
Cultural development, 145

Dairy club, 152
Danish farmers, 180
Davenport, Iowa, high school, 160
Debt, bonded, farm and city, 47
Defective children in rural communities, 188
De Hirsch, Baron Maurice, 167
De Lyon, Abraham, 166
Demonstration kitchens, 154
Denmark, farmers of, 181
school system in, 182

Devine, Prof. Edward T., 115
Dewey, Dr. John, 73
Dickey, J. A., 218
Diet for children, 66
Divorce question, 7
Doctors, country and city, conditions affecting, 55
country, substitutes for, 60
how to secure in country districts, 62
Doggett, Prof. Allen B., Jr., 219
Drudgery of farm life, 19, 37

Economic problems of farmer, 52
Economics of the farm family, 39
of the farm home, 23
Educating girls for home-makers, 12
Education of child, 62
of women as consumers, 119, 120
problems, 72
rural, 92
tolerative, 106
Educational development on farms, 36
system of Denmark, 182
Eldridge, Iowa, girls' club, 160
Eugenics, family, 68
Extension Department of the Jewish Agricultural Society, 171
teaching, 145-147

Family eugenics, 68
life and the child, 9, 18
decadence of, 7
maintaining high ideals in, 108
the woman's tasks, 111
relation to community, 186
Farm and city incomes, 44
bonded debt, 47
child labor on, 79
economics, 5
Employment Department of the Jewish Agricultural Society, 170
family economics, 39
family, significance of, 210
family survey in Iowa, 222
survey in Kansas, 222
survey in Ohio, 222
girls' organization, 158
home, the ideal, 22
homes and the community, 10
statesmanship of, 15
households places of production, 113
housing in Texas, 222
life, drudgery of, 19, 37
life in Denmark, 180
in Japan, 178
influence of the press, 93
Life in Denmark (*Continued*)
vs. city life, 114
literature published, 218
living survey of Livingston County, N. Y., 219
Loan Department of the Jewish Agricultural Society, 170
population unit, 48
property, value of, 42
Settlement Department of the Jewish Agricultural Society, 168
surveys of Kentucky, 221, 222
of North Carolina, 219
of Tennessee, 221, 222
of Texas, 221, 222
taxes, 45
the source of natural wealth, 187
vs. city population, 41
wealth, 43
women and citizenship, 11
Farming as a business, 32
measures of success, 6
Farmers' and Homemakers' Weeks, 83, 85
economic problems, 52
of Nebraska, socio-economic study of, 189
political parties, 2
Sanitary League, 174
Farmhouses, of Nebraska, 193
Farms, why deserted, 114
Father's part in the family life, 111
Financial statistics of cities, 43
Fisher, Prof. Irving, 174
Floriculture home demonstration, 153
Fountain, Mrs. Cola L., 22
Future of home demonstration work, 143

Galpin, Dr. C. J., 187
Gardening home demonstration, 153
Gesell, Dr. Arnold, 65, 67
Gibbons, Charles E., 78
Gill, Rev. C. O., 225
Girls' clubs, 158
Gooden, T. T., 218
Gray, Dr. L. C., 42, 187
Group consciousness, 129

Hall, G. Stanley, 75
Harris, Corra, 163
Hayes, Dr. A. W., 218
Health officers, 61
Home and the school, 91
demonstration in Southern States, 153
its work, 139, 151
résumé of work, 157
work in Saline County, Mo., 162
economics education, 83

Home and the School (*Continued*)
economics of Nebraska farmers, 207
Economics, U. S. Bureau of, 223
life, transformation process, 8
Homemakers, need of schools for, 107
Homemaking and Farming Weeks, 84
training young women for, 13
Homes and community life, 26
Homesickness, 18
Hospitals for rural sections, 61
Howard, James R., 16
House equipment of Nebraska farmers, 196
Housekeepers as homemakers, 164

Ingalls, W. R., 42
International Institute of Agriculture, Rome, 185
Iowa farm family survey, 222
financial statistics, 43
tax for local hospitals, 62

Japanese farm life, 178
Jewish Agricultural Society, the, 168
agricultural society, first organized, 166
Farmer, The, 169
farming colony in Ulster County, N. Y., 167
women of rural life, 125
Young Folks' Leagues, 128

Kansas farm family survey, 222
Kentucky farm survey, 221, 222
Kindergarten, 66
King, W. I., 42
Kirkpatrick, Dr. E. L., 219
Kirksville, Mo., model rural school, 73
Knapp, Seaman A., 148
Ku Klux Klan, 105

Law, the Smith-Lever, 138, 151
Lawn and landscape demonstration, 155
League of Women Voters, the, 122
Lighting system of Nebraska farms, 196
Livingston County, N. Y., survey of farm living, 219, 220
Local leaders, 148
Lucas, Dr. William Parker, 67
Lumsden, Dr. L. L., 174

Martin, A. B., 117
Medical education, recent improvements in, 58
schools, 59, 64
Melvin, Prof. Bruce, 222
Mental hygiene in management of farm children, 83
Michigan, child labor on farms, 81
Milk products, home demonstration of, 154
Mississippi, home demonstration work in, 155
Missouri, Porter Rural School, 73
Mothers, Moscow definitions of, 110
Mother's share in family life, 110

Nason, W. C., 219
National Bureau of Economical Research, 44
National Child Labor Committee, 78
National Parent-Teacher Association, 134
Nebraska farmers amusements and recreation, 203
as office holders, 203
church membership, 202
community life among, 199
home economics, 207
reading matter, 205
farmhouses, 193
farms, house equipment of, 196
value of, 192
rural school system, 208
socio-economic study of farmers, 189
New Hampshire, tax for local physicians, 62
Nicholls, Prof. W. D., 222
Noah, Mordecai Manuel, 166
Non-Partisan League, 2
North Carolina farm survey, 219
Nurses, rural public, 61

Ohio farm family survey, 222
physicians in, 58
Onion fields, child labor in, 81
Orchard home demonstration, 153
Organizations, women's, 14
of community life of Nebraska farmers, 201

Park, Mrs. Maud Wood, 125
Physicians, methods of securing, 62
statistics of, 58
Playrooms for children, 24
Poe, Dr. Clarence, 219
Political movement of farmers, 3
Population unit, farm and city, 48
Porter rural school district, 73
Poultry club, 152
Press, its relation to farm life, 94
Production vs. consumption, 114
Public health centers, 146
nurses, 61
welfare, functions of, 101
Publicity, importance of, 95

Quick, Herbert, 16

Rankin, Prof. J. O., 218
Reading matter of Nebraska farmers, 205
Recreation on the farm, 215
  report from Nebraska farmers, 203
Religious life in the country, 224
Rome, International Institute of Agriculture of, 185
Roosevelt, Hon. T. R., 17, 73
Roosevelt Rural Life Commission, 94
Rural children, defects of, 188
  church competition, 90
  churches, 87-93, 225
  equivalents to city attractions, 100
  education, 72, 92
    needs, 107
    rôle of the home demonstration agent, 140, 151
    the Smith-Lever extension, 137, 151
  health officers, 61
  homes, measures of adequacy, 97
  morals and religion, 226
  Sanitation Department of the Jewish Agricultural Society, 174
  school, model, 73
  schools, 71

Saline County, Mo., home demonstration work in, 162
Sanders, J. T., 221
Sanderson, Prof. Dwight, 16
School and the home, 91
  curriculums, 93
Scholarship won in club work, 154
Schools, consolidated, 50, 62, 79
  for training homemakers, 107
  medical, 59, 64
  one-room type, 71
  rural, 71
  system, rural, in Nebraska, 208
Screens, window, in Nebraska farmhouses, 195
Sherbon, Dr. Florence Brown, 68
Sholem Peace, colony of, 167
Small families, 7
Smith-Lever Act, 137, 151, 175
Socio-economic study of Nebraska farmers, 189
Southern States, home demonstration work in, 153
Sporborg, Mrs. Henry J., 173
Standards for desirable living, 144
  of adequacy for rural homes, 97
  of living, measure of, 211
State home demonstration work, 149, 151
Statesmanship of the farm home, 15
Stewart, Dr. C. L., 200
Sugar beet fields, child labor in, 81
Swift, Wiley H., 78

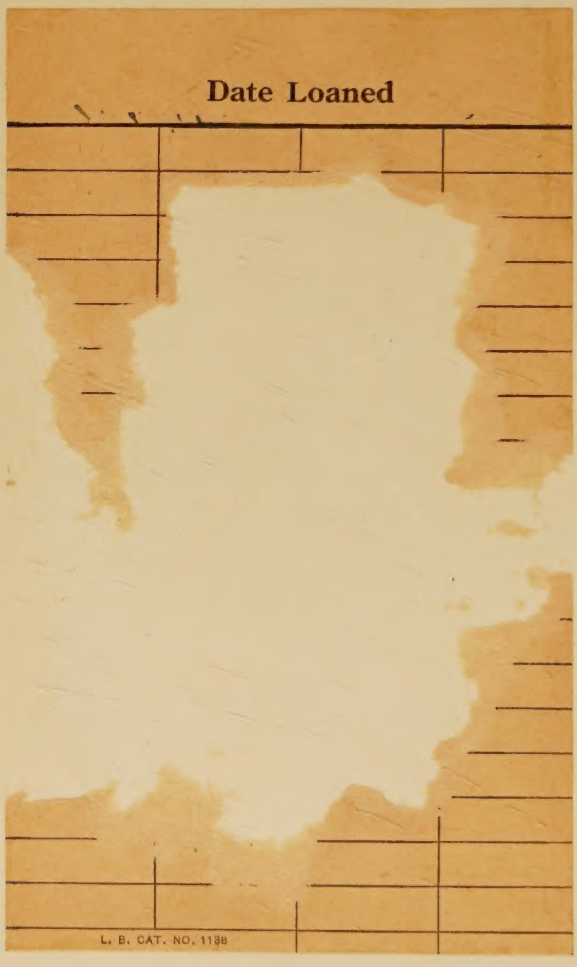
Taylor, Dr. C. C., 219
Taxes, farm and city, 45
Tenant farm system in Nebraska, 189
Tennessee farm survey, 221, 222
Texas, farm housing in, 222
  farm survey, 221
Tolerative education, 106
Towner-Sterling Bill, 136
Training women in consumption, 119
Turpentine farming, 69

United States Census of Agriculture, 42

Value of farm and city property, 42
Vocational misfits, 93
Von Tungeln, Prof. Geo. H., 222

West Virginia, extension circular 255, 76
Woman home demonstration agent, 117
Woman's task in the family, 111
Women and citizenship, 11
  as consumers, 116
  the new freedom of, 115
  Voters, League of, 122
Women's organizations, 14
World's Country Life Association, 30

Yiddish farmers, 169-174
Young, Arthur, 117
Young Women's Christian Association work, 130
Youth and the church, 90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